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THE RELIGIOUS VIEWPOINT OF THE JAPANESE LAYMAN

(A National Broadcasting Corporation Program.*)

INTRODUCTION

Announcer It is often said that we Japanese have no religious tendency, that we are weak in matters of belief. Yet in our homes are to be found both Buddhist altars and miniature Shinto shrines. In our kitchens and elsewhere various paper charms are hung. Moreover, in the present-day religious world we find Buddhism, Christianity, Shinto, and many so-called new religions which, with all their sects and subsects, include hundreds of thousands or even millions of believers. This is indeed a rare phenomenon in the world. However, despite this, we cannot say that a religious spirit is being fostered among us and is alive in our midst. What is the reason for this? The problem appears to center in the Japanese way of thinking about religion.

(Each person interviewed speaks for himself without comment. Ed.)

* Note: As part of a series of broadcasts on "Let's Learn about Japan," a special educational program entitled "A Series on the Japanese People" was broadcast five times beginning August 8, 1960 from 8:00 to 9:00 p.m. each evening. The purpose of this special program was to present "some of the main spiritual ideals of the Japanese people." Five themes were discussed: "Cherry blossoms and Mount Fuji," "Nature and the Japanese," "The Religious Viewpoint of the Japanese People," "Things New and Old," "The Popular View of the Hero," and "A New Patriotism." This article which was printed in the December 1960 issue of *NHK Hoso Bunka* (*NHK Broadcast Culture*) is a summary of the second program of the series and is presented with the permission of the National Broadcasting Corporation of Japan.

PERSONAL FAITH

Deeply Impressed by Wartime Experiences

Sōhachi Yamaoka,^a a writer—"I was born in a Buddhist family and was taught from childhood to fold my hands in worship before the Buddhist altar. During the sixty days prior to the termination of the war, I stayed in Kanoya^b in Kagoshima^c prefecture, where there was a base from which the suicide pilots took off to attack Okinawa. Every day I witnessed the tragic scene of young men taking off never to return. This experience forced me to consider seriously what Buddhism really means, instead of just folding my hands before the altar. Now I enshrine all their spirits [in an altar], which I call the 'Goddess of Mercy of the Air' (*Kūchū Kannon**), since all of them disappeared into the air.

"With this problem in mind I asked myself: what should Buddhism's most deeply-felt desire be? Instead of sticking to sectarian ways of thinking, where—considering the aim of Buddhism as a whole—should we find its major contact with the present age?

"I reached the conclusion that in Buddhism, if one wishes to lead a truly peaceful and free life, he should be free from the possessive instinct. I think this should be our objective.

"There are various grades of belief. One is very intellectual, a belief which cannot exist apart from rationality. Another is so emotional as to be superstitious if it goes too far. I feel

* 空中觀音 *Kannon* (Jap.) or *Avalokiteśvara* (*Skt.*) is a bodhisattva who is regarded as the embodiment of compassion.

a. 山岡莊八 *b.* 鹿屋 *c.* 鹿児島

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that the Japanese people are very apt to run to superstition. Thus, quite apart from personal attachments to a particular sect or branch, Buddhism should come to life again as the all-embracing salvation-religion of the world."

At the Kannon Temple in Asakusa, Tokyo

A sixty-year-old contractor—“The world situation being what it is, I cannot help praying to the Buddha for health and safety. In such a world I cannot fail to worship my ancestors every morning and evening, even though others may think it queer. I worship in order that the members of my family may lead a peaceful and healthy life and that I myself may always work well.

A young man from Fukushima^a—“The present world has become strange, with ‘beatnik’ groups and the like. I am twenty-two years old, but I cannot agree with such a way of life. I have just prayed that we may avoid such a world; that we may avoid war and live in peace.

“I don’t think I have any particular beliefs. I think I worship for the purpose of developing my feelings (*kimochi^b*) into convictions (*shinnen^c*).

“I don’t stick to any one sect, like the Shingon Sect, for example, I think that we should have a definite object [of worship].”

A forty-year-old woman following a “gay” trade.—“After all, everybody has their desires, so I too earnestly make my requests. . . . When I worship, I have the feeling that my requests will be granted. If I don’t worship, I feel after all

a. 福島 *b.* 気持 *c.* 信念

that . . . well . . . that something is missing. The reason is that I want the divine protection of Kannon. I have children, you see, and must send money to them; so I ask Kannon to make it possible for me to earn money . . . ”

Sōka Gakkai Faith

A woman follower of Sōka Gakkai^a.—“An invalid, who was a member of Sōka Gakkai was given up as a hopeless case at Tokyo University Hospital, but he lived seven years longer and then died the other day. Said to be on his death-bed, he got up and went right on with his daily work for seven more years. By virtue of his faith, he fulfilled his obligations before dying. He lived until all his daughters had grown up. I have a firm belief like that.”

A twenty-two-year-old school teacher and an adherent of Sōka Gakkai—“When I was a junior in high school, I accompanied a group to Ōita^b in Kyūshū^c to secure new believers, but at that time I was not much interested in religion. I went because I felt vaguely that it would be interesting. I stayed a week and found that fifty-seven families were converted. Before that there was not a single person in Ōita who believed in this religion. During that week I witnessed evidence of really remarkable piety. I grasped the fact that it was a splendid reality. I thought that if I didn’t try it I would be the loser. After returning home I became a sincere follower.”

Risshō Kōsei Kai Faith

“I used to be selfish and lacking in womanly tenderness.

a. 創価学会 *b.* 大分 *c.* 九州

Therefore, I entered Kōsei Kai^a in order to foster womanliness, and hoping to serve others with a kind heart."

Tenri-kyō Faith

"There were six of us brothers and sisters, but five have died. I am the only one left. Mother was converted to Tenri-kyō^b first. Then I woke up to the fact that I should have helped the others. Now I have given up my business and spend all my time helping others. I have become quite weak, but I walk about every day looking for people who are weak like myself and who are at their wit's end, so that I may become their counsellor."

Konkō-kyō Propaganda

"This religion teaches that we should not look down on the teachings of other religions. Wherever you go, kami* is kami. It teaches that we should at least bow before some kami. Therefore, I don't like to criticize other religions. Instead, I just devote myself wholeheartedly to my faith. If others wish to bow their heads before other kami, that is all right too. This is what I have been taught from childhood. I don't know about others but, as for me, this is my attitude."

A Firmly Rooted Tradition of Ancestor Worship related to Buddhism

A building contractor—a third-generation believer of Kon-

a. 佼成会, an abbreviation for Risshō Kōsei Kai 立正佼成会。 *b.* 天理教

* "Kami" is a Shinto term roughly equivalent to "deity" or "spirit."

In this journal it is not italicized because it is treated as an English word such as kimono, Shinto, etc.

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kō-kyō—on the Buddhist summer festival for ancestral spirits—“Our religion also observes a festival for the ancestral spirits, so I ask my church to hold a service for my ancestors. In addition, because Buddhism has long been a tradition in our home, I have a Buddhist priest come to my house at the appropriate season. We hold a Buddhist service then because the funerals were Buddhist.”

RELIGION AND SOCIAL PROBLEMS

Risshō Kōsei Kai

Mr. Motoaki Sano,^a director of *Risshō Kōsei Kai*, concerning the attitude of that group toward social problems, especially the Japan-United States Security Treaty—“This organization does not tell its believers what they must do about this problem. However, at that time our president expressed his opinion as to what the denominational view should be; namely, that under the present circumstances it was necessary to study whether this Security Treaty was good or bad, and that in any case we should adapt ourselves to the course of events.”

Konkō-kyō

Mr. Hitoshi Hata^b, head of the Tokyo branch of *Konkō-kyō*—“*Konkō-kyō* does not tell its members what attitude to take or how to think about this problem. This generation should seek what is best for Japan. Concerning this Security Treaty there are some who oppose it, some who agree with it, and still others who advocate an entirely different way of thinking

a. 佐野元章 *b.* 畑 育

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about it. [As for Konkō-kyō believers] the problem should always be viewed from the standpoint of the faith of Konkō-kyō....”

A Buddhist view

Mr. Nittatsu Fujii^a, chief abbot of Nippon-zan Myōhōji^b—
“Religion has a mission to bring about peace. Therefore, we can not approve an instrument of struggle. We should oppose the Security Treaty. We are opposed to it because this pact presupposes war. Instead of helping to establish a peaceful Japan, it assumes that Japan may be attacked by a potential enemy. Buddhism should oppose whatever sanctions the slaughter of men. For this reason we are in favor of the peace movement.”

THE CHARACTER OF GOD—THE IDEA OF WITHDRAWAL—DISCIPLINE—THE RELIGIOUS SPIRIT

Christian views

A Protestant Christian, Mr. Mikio Sumiya^c, professor of the Faculty of Economics, Tokyo University—“I think that what is fundamental to the religious outlook of the Japanese people is the idea of a fusion or conformity between man and nature. In other words, where man seems to be absorbed or to empty himself into nature, there the Japanese people seem to find a certain religious experience. Such an experience may well appear to be a transparent world, but the problem is that man

a. 藤井日達 *b.* 日本山妙法寺 *c.* 隅谷三喜男

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himself may be lost in that world....

“When I consider the spiritual history of Japan and Japanese thought, I cannot help thinking that in Japan man has lost himself. The most serious problem of the Japanese people, then, is to realize their human nature. How can this human character be realized? What is needed is faith in One who is Wholly Other and yet at the same time has the character of a personal God. I have found such a faith in Christianity. When one depends on the Gospel of Christ, he becomes a man for the first time. He becomes a personality. In this I believe there is a new course open to the Japanese people to live as authentic human beings.”

Mr. Rinzō Shiina^a, a Christian writer — “As a young man, I was devoted to organizing a Communist cell at my place of work. At that time I knew nothing about the true character of religion. I just took part in anti-religious movements. Without thinking much about it, I was convinced that, as Lenin said, religion was a bourgeois policy for controlling the people, an opiate for the masses. In fact, even now I think that the idea of religion as opium could be applied to the Japanese attitude toward religion up to the present time. Just yesterday when I spoke with a certain religious teacher about the peace movement, he said, ‘When we participate in the peace movement, we cannot help being stained by politics. The truly religious life consists in going off by oneself and praying quietly to the kami.’

“I feel that this way of thinking is closely connected with the Japanese idea of withdrawal. In other words, to enter the

a. 椎名麟三

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Buddhist world is to separate ourselves from this mundane world, to cut ourselves off from the society in which we human beings live and to lead a sequestered life. This is said to be a truly religious life; but I cannot understand why it is called this.

“ We Japanese, generally speaking, are deluded by this idea that religion means to abandon this world. But religion essentially means no such thing. At least, it has not been so for me. I was baptized into the Christian faith some six years ago because I wanted to become the kind of person that could live more abundantly than I had found possible under ordinary circumstances. In other words, I was baptized in order to become the kind of man who can live more vitally not only in daily life but also in social relations.”

A Buddhist Businessman's View

Mr. Benzaburō Katō^a, president of the Kyōwa Fermentation Company and head of The Buddhist Layman's Society (Zaike Bukkyō Kyōkai^b), a non-sectarian organization for Buddhist laymen — “ Discipline characterizes the whole of our lives. This is what we feel after we enter religion…… Before we enter, life seems to be nothing more than a struggle between competing powers; but after we enter religion and look back at our daily life, we see that it is really a severe training ground. In a word, our daily life is discipline. It is Buddhism that permits us to see this. When we see this, Buddhism has really become a vital force in our daily life. My fundamental view of business management is being largely changed by the

a. 加藤弁三郎 *b.* 在家佛教協会

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teachings of Buddhism. This is a matter of my innermost heart. If I spoke of it, it would sound pedantic. I don't speak of it to anybody because it is my personal affair. For this reason, I never so much as mention Buddhism in my company. I never even dream of utilizing Buddhism as a means of managing my company. Buddhism should be a matter of inner concern for each of us. Therefore, it may be recommended, but it should not be forced upon others. To take advantage of Buddhism as a means of business administration seems to me to be entirely off the track."

A Buddhist Movie Producer

A Nichiren Buddhist, Mr. Masaichi Nagata^a president of the Daiei Movie Production Company — “I'd like to tell you in terms of my own experience something of how important faith is. In the first place, Japanese young men and women today have become known abroad under the label of Zengakuren^b. Zengakuren is as well known as Mount Fuji. If we look back at the kinds of young people that have appeared during the fifteen years since the war, we find, first, demobilized soldiers engaging in such things as black market activities; next come the *arbeit** students; then the *aloha* gangs, the *mambo* gangs, the “beat” generation, and now the Zengakuren. The truth is that they are seeking outlets for their youthful energy, through violence, through sex, through gambling..... Their conduct has no deep roots. Incidentally, this is not limited to

a. 永田雅一 *b.* 全学連

* The German word *arbeit* is common parlance in Japan where it refers to part-time employment.

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Japan. There are *mambo* gangs and the "beat" generation in Europe and America too. They seem quite similar to the groups in Japan, but in fact they are quite different. This difference stems from religious faith.

"Americans and Europeans are trained from childhood to go to the nearest church and worship for an hour on Sundays. Being taken to church by their parents from the time they are still young, they gradually develop habits which foster the religious spirit. By the time they attain the age of discretion, if they don't go to church and pray on Sundays, they feel [uneasy]. Thus, though their conduct appears dangerous, at bottom they are fundamentally sound. They do not go beyond a certain limit. This is due to their faith."

"The Japanese, because they lack faith, are apt to go to extremes.

"For this reason, I feel that having faith is a matter for great happiness and delight. I am a Buddhist, but whether one is a Buddhist or a Christian, I don't think there is much difference in faith."

A PANEL DISCUSSION

Desire for Worldly Benefits-Characteristics of the Faith of the Common People

On the basis of the foregoing interviews, a panel discussion was held with Associate Professor Iichi Oguchi^a of Tokyo University, Professor Saburō Ienaga^b of the Tokyo University of Education, and Mr. Tetsutarō Kawakami^c, a critic, as

a. 小口偉一 *b.* 家永三郎 *c.* 河上徹太郎

participants and Mr. Katsuichirō Kamei^a as Master of Ceremonies (MC).

MC "Problems of faith are delicate. It is difficult to express them in words. In fact it is quite presumptious of us to discuss them just on the basis of what was said in these interviews. However, I have separated what was said into three or four problems. . . . First, let us consider the worship of the Asakusa Kannon."

Worldly Benefits

Oguchi "It has often been said that Japanese religion is concerned with worldly benefits. This cannot be denied. The people visit famous shrines or temples regardless of sect or doctrine in order to seek favors. This is the popular faith. What interests me most is that the word conviction (*shinnen*^b) has appeared very often. To distinguish these terms, belief (*shinkō*^c) conviction (*shinnen*), and religion (*shūkyō*^d) academically may be very difficult. But, while there may be some who take their belief as a conviction by which they carry on their daily life, most ordinary people are inclined to seek divine favors or worldly benefits."

MC "It is generally considered that religions which seek worldly benefits are low and that those dealing with spiritual problems are high."

Kawakami "I don't share that opinion."

Oguchi "Nor do I. When religious leaders have said that their religion was right or good, they did so in order to establish a criterion for judging those religions which seek

a. 亀井勝一郎 *b.* 信念 *c.* 信仰 *d.* 宗教

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worldly benefits as bad or superstitious. From the standpoint of the science of religion, this is regarded as a problem of magic and religion."

Kawakami "Mr. Oguchi has said just what I was going to say. The second person interviewed said very clearly, 'Mine is not belief (*shinkō*) but conviction (*shinnen*).' This being the first time it was said, it made a strong impression on me. The Japanese are said to have little religious spirit or little moral consciousness, but they do desire conviction. They want conviction, not by recognizing it in religion or something sectarian, nor yet in a transcendent *kami*, but by establishing it within themselves.... People in the neighborhood worship Kannon, as do those who pass by. If there is a Japanese religious spirit in such a place, it may be said that the Japanese do evince a very religious spirit."

Ienaga "Historically considered, I think that there is much reason for the fact that worldly benefits play an important role in the Japanese religious spirit. Japanese folk religion originated in the circumstance that the ancient Japanese people, whose principal industry was agriculture, expected a supernatural way to grow rice abundantly from the common rituals of the farm village. They gave thanks for a heavy crop in order that the rich harvest might be repeated the next year. It is natural, therefore, that the content of faith quite spontaneously became limited to the problems of this world. The stories we have just heard concerned individual desires: personal illness was cured, money was gained. This seems to show a new historical development. Individual desire has emerged from the communal as a result of social change."

This is, however, linked in quality to the old."

Religious Convictions

MC "In the statements we heard, the speakers used such words as, 'Our faith is our conviction (*shinnen*)'. This sounds emotional. It has no sharp point but sounds somewhat tender. It has no strong ego-centric feeling that they believe in something. This may be one aspect of the religious viewpoint of the Japanese people, and it may be the fundamental reason why, despite having so many religions, the Japanese are said to have no religion. In foreign countries, Christianity, for example, has something consistent about it, though it has had its ups and downs. Other religions or ideas are in such a relation to Christianity, that they have to confront it as a center. But such a powerful confrontation is not found in the Japanese tradition. The reason for this may lie in the fact that while there are various religions among the populace, it may also be said that they have no religion."

Ienaga "Solving every problem from the viewpoint of communal rituals may be going too far, but I think after all that in that approach lies a key for the solution of this problem. In my opinion in Japanese folk religion an individual does not enter a faith on his own initiative. He is born the subject of a certain tutelary deity, for example, and the vernal and autumnal festivals are an integral part of his daily life as annual events or customs almost separate from religious faith. If a religious faith continues in this form, it becomes spontaneously emotional. It does not confront other religions at all and does not struggle with them. I feel that one reason for the above-

mentioned mentality may be found in this situation."

Kawakami "I have just read Mr. Kamei's recent publication, *The Formation of the Ancient Intellectual Class*^a, so I have a good chance to cheat! (Laughter) In the first place, according to your theory, as it relates to Mr. Ienaga's view, when the Japanese people were afraid of nature, they turned to Shinto, and when a personal or human fear occurred, such as sickness or [a threat to] family prosperity, they turned to Buddhism. They had these two tendencies. In the second place, the Japanese religious mind cannot take a doctrinal form but always moves in the direction of feeling. I think that this also is a very important factor in the Japanese religious viewpoint."

Oguchi "When we act as devotees (*ujikob*^b) of a shrine, we sometimes cannot escape the social pressures of the community. In this sense it is rather important to see how a new religion functions when it enters a place where community feeling is very strong."

Organization Strength

MC "In regard to what you have just related concerning new religions, Sōka Gakkai and Tenri-kyō, for example, are very skillful in organization and in putting their principles into practice. The organization power of such new religions seems to be well-adapted to the Japanese people. They have a million or two million believers. The Socialist Party has only fifty thousand members at most (Laughter). I wonder whether the reason why the new religions take root in many

a. 古代智識階級の成立 *b.* 氏子

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classes is that they are peculiarly well suited to the Japanese national character. If so, what is the nature of the relationship?"

Oguchi "I don't know whether the national character changes with the times or not, but it may be said that obedience to authority is a Japanese national characteristic. I think such authoritarianism has produced faith concerned with worldly benefits. There is a difference between Sōka Gakkai and Tenri-kyō in their organization. Sōka Gakkai is, so to speak, a secular authority. It places the sacred authority in the temple. In this sense Sōka Gakkai has a more efficient organization than Tenri-kyō."

Ienaga "Anyway, I think that such a strong organizational force as that should be studied in another sense by those who intend to create a social organization today. Recently some young scholars of the science of religion are studying the true character of the new religions. Instead of criticizing them as heretical religions or superstitions, they are paying special attention to their power of organization. I agree with them in this regard, but I think that the problem of religion should not be viewed solely from the standpoint of numbers. A study of their organizational power, therefore, may offer a chance for a consideration of the incompetence of reform bodies, but to overestimate this matter in the hope of getting at the true character of a religion is more than I can agree to."

Kawakami "I can give only an outsider's opinion, but it would seem better for us not to think that the new religions are authoritarian. In other words, their strong point is that they do not interfere very much with the daily life. Although

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the organization may be absolute, they permit a large extent of freedom in an individual's daily life. Turning our eyes to each believer, however, we can see that his own convictions are maintained by the authoritative power of the organization. This dualism may be one of the strong points of the new religions in present-day Japan."

Oguchi "Almost all the new religions are in principle layman-centered. They cannot, however, remain layman-centered to the end. A part of the believers must become professional. Herein lies a problem. Another problem is that of the form in which an organization should perpetuate itself when it is centered in a superior personality, a founder-like character."

MC "I am interested in groups called associations (*kō*) which visit the Grand Shrine of Ise or the Narita temple. They are operated by a community, a trade association, or the like in order to visit such religious places about once a year. From my non-professional viewpoint, it seems to me in a general sort of way that such a system has something to do with the organization of the new religions. What is your opinion?"

Ienaga "I don't know about this matter in detail, but when the community authority is dissolved and individual initiative is recognized, an association of this kind develops. The new religions seem to follow this same pattern."

RELIGION AND STATE

MC "Let us now discuss the problem of religion and state."

Oguchi "We should follow the principle of the separation of religious organizations from politics. In the case of a large religious organization, the problem of activities connected with elections arises. The leaders' opinion can have a great affect on a large number of votes. In this regard we have just heard the view of the president of Risshō Kōsei Kai on the Security Treaty problem."

MC "I doubt if it is right for a sectarian group as such to send a candidate to the Diet or to have a fixed policy in regard to national politics. What is your opinion?"

Oguchi "I think that this probably is understood by the religious organizations themselves. At the first election after the termination of World War II, many candidates from religious organizations ran for the House of Councillors, but Tenri-kyō and others have ceased to do this. I think they stopped on the basis of their experience."

Ienaga "I think that Japanese religions traditionally follow the politics of the group in power. Japanese folk religion is thoroughly fused with the customs of the particular locale in which it exists. Therefore, it cannot imagine a world other than the concrete one with which it is connected. It can only accept actuality as it is. Not only the folk religion but also Buddhism has a strong tendency always to be obedient to the authority in power."

"*Pacification and Protection of the State*" (*Chingo Kokka^a*) is an example of this. However, not all did this. For example, Shinran^b clearly opposed the political authority in its oppression of Jōdo Shin Buddhism saying, the sovereign as well as the

a. 鎮護國家 *b.* 親鸞

subjects run counter to the Law (*dharma*) and go against reason.* This is because Shinran could take an attitude of thorough opposition to worldly authority. I think, however, that this is rather an exceptional phenomenon in the history of Japanese religion. I remember that one of the religious leaders interviewed said that people should adjust themselves to the present course of events. His words seem to express bluntly the characteristic Japanese religious attitude toward politics. If the attitude of thoroughly opposing contemporary conditions had been adopted, the idea of 'adjusting to the course of events' could not have emerged. That it has emerged is a very good example of the traditional Japanese attitude."

Intellectualistic Spirit : The Religious Viewpoint of the Intelligentsia

MC "Did not Kanzō Uchimura, a renowned Christian of the Meiji era, teach us in a very good sense the spirit of resistance in a uniquely Japanese way in contrast with the past religious tradition of Japan?"

Ienaga "That is true, but numerically his movement is in the minority."

Kawakami "I think that resistance to society has not occurred in Japan. Uchimura's movement seems to prove it. He promoted a churchless Christianity. His spirit dwells in individuals, for example, in the spirit of Professor Tadao Yanaibara^b and of Mr. Saneatsu Mushakōji^c. It means that Uchimura's movement did not have the active power to affect society; and from

a. 内村鑑三 *b.* 矢内原忠雄 *c.* 武者小路実篤

* quoted from "Kyō Gyō Shin Shō 教行信証," Shinran's main work.

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this point of view, Uchimura can be said to be a Japanese religious founder."

Oguchi "That is a point, worth grasping as a feature of the religious viewpoint of the intelligentsia."

Kawakami "Therefore, when Buddhism was first introduced into Japan, it was temporarily used as a tool of political struggle. However, when Christianity was introduced in the Meiji era, it did not struggle with Buddhism or Shinto. Instead, it fell into a kind of intellectualistic spirit."

MC "To take Meiji Buddhism as an example, when Christianity was introduced Buddhism should at least have shown surprise, because here it had to do with an entirely different religion. In fact, however, it never did this at all."

Oguchi "In this regard Mr. Sumiya referred to a personal God, but it seems difficult for the Japanese to understand a personal God in the Christian sense. This may sound queer ; but it doesn't seem to fit the Japanese spiritually or materially. For them, god (*kami*) appears as a human deity who plays some such roles as a healer of disease, a controller of agriculture, and the like. They feel something strange in a transcendental, personal god."

Ienaga "According to Feuerbach, God is a projection of the human being. From this viewpoint, it may be said that the reason why the Japanese have no personal god lies in the fact that individual personality has never been developed in Japanese society. Christians may say that, unless the Japanese believe in Christianity, individual personality will not develop in this country ; but, conversely speaking, because Japanese society is at a stage where individual personality is not recognized,

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Christianity is not accepted. This is reasoning in a circle. In this sense there is mutual reaction between them.

“I think that true faith, not limiting ourselves to Christianity, will not appear unless the prerequisite is met that the individual is clearly independent of society. If not, everything would be a matter of adapting to the contemporary situation. I think that the ideal religion will emerge when the independence of individuality is established and where it is supported by a strong religious belief.”

MC “Before the Meiji era, [that is, before 1868] the Japanese people had a tendency to become absorbed in nature and had no concept of either individuality or society ; and this tendency was so strong at that time that the individual felt himself of no importance. When various social problems arose after the Meiji era, the religions of the past may be said to have done nothing to solve them. The same can be said about present-day religions. This problem may recur in the future. As Mr. Shiina [the Christian writer who had formerly been a communist cell organizer] said about Japanese quietism, we also have a desire to retire from the world and to be absorbed into nature. Therefore, the tendency is very strong for the Japanese to move in the direction of a poetic or aesthetic life.”

Kawakami “Mr. Shiina’s story made me stop short. I think that we cannot simply say that not taking concrete measures necessarily means Japanese quietism. Examples of quietism have been numerous even in foreign religions. There are persons who do not go out into society because, like many saints in the medieval period, they are absorbed in religion.”

Oguchi “In that case what we really see in his story is the

religious viewpoint of intellectuals like Mr. Shiina. People in general, however, have a religious inclination toward action in the secular world rather than toward quietism."

Kawakami "Yes. I am reminded that Mr. Benzaburō Katō referred to lay Buddhism. In his case it can be said that acting in actual social life is intrinsic to the religious mind."

Youth and the New Religions

MC "There are more young devotees of religion than we think, aren't there?"

Oguchi "There are many recently."

MC "Have you observed them?"

Ienaga "I have not yet observed them, so I don't know too much about them, but I think that the energy of youth is bound to burst forth in various directions unless they face in the direction in which history is developing. Some go with the 'beatniks,' others to the new religions. I am afraid I am being disrespectful to the new religions when I compare them to the 'beatniks,' but after all both are historical phenomena."

Kawakami "The subject is confused because we criticize them indiscriminately as the generation of decadent or angry young men. For example, the spirit in which Mr. Shintarō Ishiwara* goes for a ride in his yacht is a spirit of devoting oneself to one way. Ishiwara's yacht is a kind of new religion. I think that a young man can enter a new religion in this way."

MC "It is natural for them to seek convictions or a basis for spiritual reliance."

* 石原慎太郎 A popular young postwar novelist. The reference to his yacht is drawn from one of his novels.

THE LAYMAN'S VIEWPOINT

Oguchi "When they enter such a group, they find it quite different from their school life or work-a-day life. This may be another reason. They may find there what satisfies their own desire."

Ienaga "It may be very unscientific, not being based on statistics, but young men have come to occupy a very large role in society. However, the fact that young men have also appeared in the new religions should not be overestimated, if we compare the number who do so with that of the younger generation as a whole."

MC "We thought that young men in the postwar days would never enter a new religion. I was surprised to find that many young people do so."

Oguchi "It is because these religious organization as a matter of policy attach importance to their appeal to them."

Ienaga "It shows that these new religions have something to attract such a class which cannot be found in the traditional religions."

SYNCRETISM

MC "We cannot reach any conclusion today as to 'the religious viewpoint of the Japanese people.' There are various different views. If Christianity is taken as an example, there is no principle which thoroughly penetrates Japanese life. It may be a Japanese characteristic that they are adaptable to all kinds of gods and generally take them all mildly, regardless of their good or bad sides."

Oguchi "The word 'syncretism' is often used to indicate

THE LAYMAN'S VIEWPOINT

things that are compromised and mixed. It means acceptance of anything without criticism. In the case of individuals, they accept anything convenient for them. One who excludes something seems to be a man of intelligence. Therefore, there is a difference between the religious viewpoint of the intelligentsia and that of the common people."

MC "I think that the distinction does not mean that one is better than the other."

Oguchi "It is a matter of difference in types."

Kawakami "As Japanese we are very sorry that syncretism is a characteristic of Japan, and that there is no clear strength of conviction, though, looking at things as a whole, I feel that there is a strong traditional way of penetrating things."

MC "Japan is, indeed, a difficult country, isn't it? There is everything in this country, but it does not seem to go straight ahead. This is simply the nature of Japan."

— 終 —

A STATISTICAL SURVEY
OF
RELIGIONS IN JAPAN
by the editor

International Institute for the Study of Religions

Tokyo, Japan

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PREFACE

It is with considerable diffidence that this statistical survey is presented to the readers of *Contemporary Religions in Japan*. This is not because of any lack of confidence in the quality of the material. Quite the contrary. Every effort has been made to present as reliable, up-to-date data as is available. Rather, it is because of some question as to whether the survey will be of sufficient value to the readers to justify the effort expended to produce it. Frankly, had all the problems and difficulties been fully realized at the outset, probably the plan would have been dropped. This may have been a case of where ignorance was bliss, but I doubt it.

In a complete survey of religions in Japan, certain additional information should also be included. Bahá'í, for example, was established in Tokyo a few years ago by foreign residents and is slowly acquiring a Japanese following.

Confucianism has existed in Japan for many centuries and formerly had a number of centers throughout the country. However, it never was an organized religion in the sense that it was in China. Today, the Yushima Seidō 湯島聖堂 near the Ochanomizu railway station in Tokyo, is believed to be the only extant Confucian temple in the country, but there may be others. As an organized movement Confucianism in Japan is very small, but its influence on Japanese life continues to be great.

There is one mosque in Tokyo which survived World War II. There may be others elsewhere, which have been es-

PREFACE

tailed subsequently. But Islam is confined almost entirely to foreign residents, although there have been unconfirmed reports of a few Japanese converts.

The same is true of Hinduism and Judaism. There are no doubt a number of meeting places for people of these faiths, but Japanese believers are almost, if not totally, non-existent.

Finally, there are a number of foreign-language Christian churches, which were established to serve the foreign communities but with which some Japanese Christians are affiliated.

Omission of these and other movements from this survey is not in the least intended to reflect upon their significance. They are regarded as in a somewhat different category and, therefore, should be handled separately.

There are undoubtedly some, perhaps many, errors in these statistical tables. It would be strange if there were not, even though every effort has been made to avoid them. Moreover, the explanations may not be entirely clear. If attention is called to any errors, they can be corrected in subsequent issues of *Contemporary Religions in Japan*. Comments and criticism, of course, will also be appreciated.

William P. Woodard

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* Part III and the appendix will be published in the March, 1962, issue of this journal.

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Note: The list of tables for Part III and the appendix will be printed in the March, 1962, issue of this journal.

A STATISTICAL SURVEY OF RELIGIONS IN JAPAN

Introduction

“I am so glad that you do not have as many sects and denominations in Japan as we do in America.” I sat up straight. I could hardly believe my ears. Had I heard correctly? The speaker was a well-known religious leader from abroad. He should have known better. He had been in Japan long enough to know the facts.

Probably he is like some people we all know who say that they don’t like statistics. That is understandable. Statistics are generally as “dry as dust,” but people that cannot take the time to bother with them should not make such generalizations. How many times have you heard someone make the following misleading or inaccurate statements: “Buddhism is dead,” “Christianity doesn’t grow,” “Christians are still only a half of one percent of the population,” or “There are hundreds of new religions in Japan”? Statistics do not, of course, tell the whole story, but a little attention to them will help us all to know and interpret the facts correctly.

Fortunately most people concerned with religions in Japan seem to have at least some interest in statistics, even though they may be well aware that the data itself is none too reliable. Consequently, it has seemed desirable to provide a resumé of such material as is available, adding only such explanatory

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comments as may seem necessary in order to make it readily understood. It is hoped that others will undertake the more difficult and onerous task of making a careful interpretive study.

The Need for Statistics

Quite apart from the generalizations noted above, the need for statistical information is evident. In addition to those who use such data professionally, people in general, whether religiously inclined or not, are usually interested in quantitative developments in some area of religion. They want to know, for example, about the growth of certain organizations, especially the ones with which they are directly or indirectly connected, and they want to be able to compare the growth and activities of one religion, denomination, or church, usually their own, with that of others. They are, of course, interested in anything sensational, especially about the so-called new religions. Furthermore, they expect speakers and writers in the field of religion to give them *reliable information and not guess work.*

The Reliabilility of Statistics

Is this possible? Is it worthwhile to try? Denominations and their constituent bodies prepare their statistics according to their own standards, which are usually quite different from those of other denominations, especially those of other religions. Moreover, even within a given denomination, a change in administration may mean a change in standards and categories, with the result that sound comparison over a period of years is sometimes practically impossible even within a given or-

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ganization.

The situation is frustrating, to say the least, but it is not hopeless. In spite of the lack of scientific accuracy and generally accepted norms that give statistical material a sound comparative value, if the available data is carefully evaluated and compensations made for different standards and methods, the statistics can tell us considerable about religions in Japan, and they can provide us with the basis for rough comparisons.

At any rate, one thing is clear: religious statistics are collected primarily for the benefit of the organizations concerned. If the denominations themselves are satisfied, the traditional methods will continue to be followed, and it is very unlikely that there will be any changes made for sociological students of religions.

In dealing with the question of adherents, for example, it is inconceivable that there ever will or can be any generally accepted standards as to who are and who are not to be considered adherents or members. This is the case even within the Christian movement itself, not to mention the world of Buddhism, Shinto, etc. Denominations decide this matter from the standpoint of faith or convenience, probably both; and the same is true for most of the other categories.

For those concerned with the religions of Japan, some attention to religious statistics is unavoidable. The problem is to understand them. To that problem we address ourselves in this study.

Outline of Study

The study consists of this introduction, an examination of

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the latest available overall statistics for all religions in Japan (Part I), the statistics for the individual religions : Buddhism, Christianity, Shinto and others (Part II), some trends in the Japanese religious world during the past four decades, that is, since 1919 (Part III), and an appendix which gives the 1961 statistics for Christianity and some so-called new religions, foreign missionaries, and a revised overall table for religions in Japan.

Definitions

The following are definitions of some special terms used in this study. The words themselves are rather ordinary ones, but the usage is somewhat specialized.

Adherents—The term “adherent” is used in preference to “member,” because it is broader and because, strictly speaking, most Buddhist and Shinto sects (*q.v.*) do not have a membership system. It covers such common Japanese terms as *danka*^a (“temple supporter”), *shinto*^b and *shinja*^c (“believer”), *ujiko*^d (“shrine parishioner”), *sukeisha*^e (“shrine worshipper”), *kai’in*^f (“member”), and the like. The term “adherents”, however, is not intended to be as broad as “total constituency,” although, in effect, it is so in certain cases because many shrines regard the total population of their parishes as their “total constituency.”

Church—The term “church” (*kyōkai*^g) is used by most re-

^a. 檀家 ^b. 信徒 ^c. 信者 ^d. 氏子 ^e. 崇敬者 ^f. 会員 ^g. 教会

* Part III and the appendix will be published in the March, 1962, issue of this journal.

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ligions in Japan. In Buddhist parlance it denotes a group of believers with a sanctuary that is usually organized on a less pretentious scale than a temple. In Shinto it is generally applied to Shinto sanctuaries other than shrines. In prewar years, by official definition, Sectarian Shinto (*kyōha shintō^a*) sanctuaries were called "churches," and this custom has been rather generally carried over into the present by most Shinto sects. In Christianity, and in religions other than Buddhism and Shinto, the sanctuaries or meeting places for worship and training are called "churches".

Denominations and sects (see also "schools")—Generally speaking, the term "sect" in English has something of a derogatory meaning. "Denomination" is regarded as more respectful or dignified. In Japan, however, this distinction does not prevail. It has long been customary to refer to long-established Buddhist and Shinto denominations as "sects," without the slightest unfavorable connotation.

In this study the term "denominations" is used when reference is made to two or more sectarian organizations or associations with different traditions, which embrace, or are comprised of, local religious organizations (*q.v.*), irrespective of the customary designations of these bodies. For example, we may refer to "Buddhist, Shinto and Christian denominations." When, however, reference is made to only one "denomination," or to more than one within the same tradition, the appropriate customary terms are used. For example, the "Jinja Honchō^b" is the "Association of Shinto Shrines," the

a. 教派神道 b. 神社本庁

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“Nihon Harisuto Sei Kyōkai^a” is “The Japan Orthodox Church,” the “Nihon Baputesuto Renmei^b” is “The Japan Baptist Convention” and the forty-nine sectarian bodies of Shingon^c Buddhism are called “sects”.

Established religions and established religious organizations—In prewar years the term “established religion” (*kisei shūkyō^d*) sometimes referred only to Buddhism and Shinto. In the postwar years the meaning has been definitely expanded to include Christianity. But because of the break-up of some prewar sectarian systems, the meaning of the term “established religious organization” (*kisei shūkyō dantai^e*) is less definite today. Generally it is used to refer to denominations and local religious organization (*q.v.*) that existed in prewar years or were formerly a part of, or affiliated with, one of the prewar denominations of Buddhism or Shinto.

Local religious organizations or local organizations—The terms “local religious organizations” and “local organizations” are used to refer to individual shrines, temples, churches, and similar local religious installations and facilities. These terms are used in contradistinction to “denominations” (*q.v.*).

New religions or new religious organizations—For reasons that cannot be discussed here, the word “so-called” always precedes the term “new religions.” This is not to imply that there are no new religions. It is used in order to avoid becoming involved here in a discussion of the question of what con-

a. 日本リスト正教会 *b.* 日本バプテスト連盟 *c.* 真言 *d.* 既成宗教
e. 既成宗教団体

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stitutes a new religion, and whether certain religious organizations (*q.v.*) or denominations (*q.v.*) belong in such a category. The term "new religious organizations" is also used for organizations in the same general group.

Religious organization—The term "religious organization" refers either to a "denomination" (*q.v.*) or a "local religious organizations" (*q.v.*).

Religious worker—The term "religious worker" refers to those persons who either give fulltime to professional religious work or regard such work as their primary occupation, even though they may have other employment.

Schools of Buddhism—For an explanation of the term "schools" see p 62—3.

Sects—See "Denominations and sects".

Shrine and temple—Although the meaning of the terms "shrine" (*jinja^a*, etc.) and "temple" (*ji'in^b*) are generically the same, it has become customary in Japan to use the term "shrine" to designate a Shinto sanctuary and related facilities, and the term "temple" to designate a Buddhist sanctuary and its related facilities. According to Ministry officials, the terms "shrine" and "temple" are generally applied to installations of these categories that were listed in the prewar official *Shrine Register* (*Jinja Meisai Chō^c*) or the *Buddhist Temple Register* (*Ji'in Meisai Chō^d*). As a rule, temples are said to have family supporters (*danka^e*) and are usually more highly

a. 神社 *b.* 寺院 *c.* 神社明細帳 *d.* 寺院明細帳 *e.* 檀家

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organized than Buddhist churches (*kyōkai^a*) (*q.v.*), which generally do not have the traditional family supporters.

Sources

The primary sources for this study are as follows:

The tables in the Introduction, Part I, and Part II are based on tables found in the Ministry of Education's *Shūkyō Nenkan^b* (*Religions Year Book*), pp. 366—371, 452—487. Those in Part III have been prepared by the Institute from the sources indicated in the text and footnotes. The statistics for the Catholic Church in the Appendix have been taken from the *The Japan Missionary Bulletin** (Catholic), and those for The Japan Orthodox Church and Protestant churches have been based on tables given on pages of the 1962 *Kiristo-kyō Nenkan^c* (*Christian Year Book*) published by the Christ News Co., (*Kiristo Shimbun Sha^d*) which should not be confused with the English language *The Japan Christian Year Book*.

Space limitations make it impossible to reproduce more than a fraction of the statistical data in these sources, much of which is too technical to be of general interest. Even the tables on which the data given here is based have been considerably abridged. Those interested in more complete details should consult the original sources.

The Scope of the Ministry of Education's Statistics

The Ministry's statistics were compiled from two sources:

a. 教会 *b.* 宗教年鑑 *c*基督教年鑑 *d.* 基督新聞社

* *The Japan Missionary Bulletin* is a Catholic monthly magazine published by the Oriens Institute for Religious Research at 48-1 Isarago-machi, Minato Ku, Tokyo. Dr. Jos. J. Spae is the editor.

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(1) replies to questionnaires submitted by the Ministry to the 380 incorporated denominations under its jurisdiction, and (2) reports received from forty-six prefectures covering independent, that is, denominationally unaffiliated local religious bodies (shrines, temples, churches and the like), and local denominations incorporated on a prefectural level.

This may seem a bit complicated. Under Article V of the Religious Juridical Persons Law (*Shūkyō Hōjin Hō*^a) of 1951, religious bodies may be incorporated on two levels, national and prefectural. Denominations having incorporated local bodies, that is, shrines, temples, churches, and the like, in two or more prefectures are incorporated under the Ministry of Education. All local bodies and denominations having local religious organizations in only one prefecture are incorporated in their respective prefectures. Therefore, the reports of denominations incorporated under the Ministry (Tables V, VI, VII), which are sent directly to the Ministry, include the statistics for their affiliated local organizations (incorporated and unincorporated), that are, of course, in most cases scattered widely throughout the country. The reports of denominationally unaffiliated, that is, incorporated independent local organizations (Table VIII), and of incorporated local organizations affiliated with denominations not incorporated with the Ministry but which may or may not be incorporated on a local level (Table IX) are first collected by the responsible prefectural offices and then forwarded to the Ministry.*

a. 宗教法人法

* If a denomination incorporated on a prefectural level submits reports to the responsible prefectural office, the statistics for its affiliated local organizations, incorporated and unincorporated, are included.

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It should be clear, however, that while the Ministry and the local prefectural governments have jurisdiction over religious corporations, they have no jurisdiction over the religious affairs of these incorporated bodies and cannot require reports covering religious matters, such as membership, religious activities, etc. Such reports as are received by the government offices are submitted voluntarily. Consequently, in any given year the Ministry's statistics are never entirely complete. This is a matter of law. Responsibility for the omissions does not lie with the Ministry but with the religious organizations that do not cooperate.

The Ministry of Education's Questionnaire

In order to compile the desired data as of December 31, 1959, the Ministry sent out a questionnaire to the 380 incorporated denominations under its jurisdiction and received 322 replies (Table I). Fifty-eight, that is, 15% of the 380 did not reply. This is not a significant number as far as questionnaires in general are concerned, but it could be significant, if any of these fifty-eight were large denominations. As a matter of fact, a careful examination of the list of those that made no reply indicates that the total constituency of the fifty-eight denominations is not over 1.4 million, or a little over one percent of the total number of reported adherents. In other words, those that failed to reply were relatively small denominations.* (Why they did not reply would be an inter-

* As will be seen later, the limitations to the statistics are not due so much to these omissions as to defects in the reports themselves and in the failure of one organization to report on a prefectural level. (See pp. 43)

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esting subject for further research but it is not relevant to this study).

Table I

The Ministry of Education's 1959 Statistical Survey of Incorporated Denominations

	Questionnaires sent	Replies received	No replies
Buddhism	167	141	26
Christianity	38	35	3
Shinto	144	119	25
Others	31	27	4
Total	380	322	58

Note: This table is found on page 366 of the 1961 *Religions Year Book*.

Prefectural Statistics: Soka Gakkai

Except for the data in Tables IV and V (pages 57 and 58 respectively), no information is available regarding the total number of denominations and independent organizations incorporated on a prefectural level. In particular, there is no information as to how many failed to submit reports. Fortunately the number is not large, but, unfortunately, there is one omission that could not escape notice.

Sōka Gakkai^a, a well-known modern Buddhist movement of the Nichiren tradition having a nation-wide organization with perhaps four or even five million adherents, is incorporated with the Tokyo Metropolitan Government and not with the Ministry of Education. Consequently, like Shin-shū Kibe-ha^b, (see p. 44), for example, its does not appear in the Ministry's

a. 創価学会 b. 真宗木辺派

list of denominations and its statistics are not included in tables VII—IX, but unlike Kibe-ha, its local organizations are not incorporated with the prefectural governments and so they do not submit reports to any local prefectural offices. Therefore, since the headquarters in Tokyo did not submit a statistical report to the Tokyo Metropolitan Government, Sōka Gakkai statistics are not included in any of the Ministry's statistical tables. This is a serious omission, which needs to be corrected if the statistical tables are to be in any sense complete.

Unincorporated Denominations

As has been noted, the Ministry's list of denominations includes only those that are incorporated under the Religious Juridical Persons Law with either the Ministry of Education or the local prefectures. Incorporation is not compulsory. Religious bodies are not obliged to incorporate unless they so desire. Unincorporated bodies are not, as is often alleged, registered in any way with the government. Consequently, unincorporated denominations, the number of which is unknown, do not appear in the Ministry's lists, although the statistics for their constituent local organizations, if they are incorporated and submit reports, are included in the overall totals of tables IV, V, VI, and IX.

Two cases of denominations not incorporated with the Ministry will suffice to show what can happen in this regard. **Shin-shū Kibe-ha**—One case of this sort is that of Shin-shū Kibe-ha, a small, long-established sect of Jōdo Shin Buddhism. For reasons of its own the sect is not incorporated with the

a. 浄土真

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Ministry of Education. Hence, its name does not appear in the Ministry's list. As a matter of fact, it is not incorporated on a prefectural level either. However, because its affiliated temples are so incorporated the totals for the denomination are included in tables IV, V, VI, and IX even though the denomination itself is not in the Ministry's list. (Its name and statistics have been inserted in Table XI.)

There appear to be no other long-established denominations like this*, but there may be a few small and relatively unknown ones. Incorporation is simple, and the advantages of incorporation are considerable. It seems reasonable to suppose, therefore, that not many important Buddhist or Shinto organizations have been completely missed.

Some Christian denominations—A second case is a group of Christian churches and relatively small denominations. The reasons for their not incorporating need not concern us here. The Ministry's 1961 year book lists only thirty-eight incorporated Christian denominations, whereas the 1960 *Christian Year Book* lists eighty, irrespective of whether they are incorporated. However, in addition to the thirty-eight incorporated denominations, the Ministry reports 338 independent Christian churches (Table VIII) and fifty-three denominationally-affiliated churches (Table IX) that are incorporated on a prefectural level. Since the total number of churches according to the Ministry's year book is 5,752 and according to the 1960

* Kenpon Hokke-shū 顥本法華宗 is an exception. Under government pressure it was merged with Nichiren-shū 日蓮宗 from 1941 to 1946, after which the head temple became independent under the former sect name, but most of the subordinate temples appear to have remained with Nichiren-shū.

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Christian Year Book is 5,696, it would appear that the Ministry's statistics for Christianity are probably as complete as is possible, although some correction is needed in certain cases regarding the number of adherents (*see* p 49)

Counting Adherents

One of the greatest causes for discussion and misunderstanding in the field of religious statistics is the manner of counting adherents. Therefore, a brief explanation of some of the methods employed may be in order.

Generally speaking, Japanese religious bodies are not exclusive. It is not unusual, for example, for an individual to be counted as an adherent of more than one religious organization, or even more than one religion. Consequently, according to the Ministry of Education, the total number of adherents of all religions in 1959 (133,811,316) exceeded by about forty million the total population of the country (93,419,000). In spite of the very obvious duplication, however, the totals do give some indication of the relative strength of different religions and denominations.

Buddhist Temples—Buddhist temples as a rule do not have any separate list of individual adherents. They count their constituencies in terms of households and arrive at an estimated number of individual believers by multiplying the number of households by 3.5 irrespective of the faith of the individuals concerned. Buddhism in Japan is primarily a religion of the family. The faith of the individual members is another matter.

Christianity—Christianity also has considerable variety in its

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methods of calculation, even though it has a membership system. The Catholic Church includes under "Catholic population" all baptized Catholics, regardless of age. Protestant churches ordinarily count only the baptized of a certain age, usually in the early teens or above, but some also include baptized children.

New religious movements—Modern religious movements, often referred to as "new religions," may or may not have a membership list. Some of the larger ones, such as Rishshō Kōsei Kai^a, keep a very careful record of those who pay the small monthly dues and report the total as their constituency. Sōka Gakkai reports only the number of households represented by their adherents.

Shinto shrines—Shinto shrines have a number of ways of reckoning their constituencies. Some consider the entire population of their parish as adherents and report this figure. Shrines without geographically limited parishes may count the number of charms distributed annually or the number of participants in some major activity, such as making contributions to a festival. Yasukuni Shrine^b counts all the members of the Bereaved Families Association (*Nihon Izoku Kai*^c) as worshippers.

Need for Caution : Some Misleading Statistics

In view of what has been said already it will be apparent that there is need for caution in the use of published statistics. Two additional illustrations will make it clear that it is un-

a. 立正佼成会 *b.* 靖国神社 *c.* 日本遺族会

STATISTICAL SURVEY

wise simply to accept statistical reports at their face value without careful scrutiny.

Nishi Honganji adherents—According to the Ministry's 1961 *Religions Year Book* (p. 471) the Nishi Honganji Sect (Jōdo Shin-shū Honganji -ha^a) of Buddhism has only 2,015,872 adherents. The fact is, however, that this is not the number of individuals, but the number of households. To the novice this is not at once apparent; but to those familiar with the situation it should be obvious, because the Higashi Honganji or the Ōtani Sect (Shin-shū Ōtani-ha^b), which is listed in the same column and should have about the same or, if anything, slightly fewer adherents, is reported as having 6,361,420.

Multiplying the above number of households by 3.5 we get a total of 7,049,682 adherents for Nishi Honganji, a total which corresponds very closely with what would be expected, and on investigation proves to be within a few thousand of a previously reported total.* As already noted, the responsibility for this discrepancy lies with the sect headquarters, which submitted the report, and not with the compiler of the year book.

Whether any other sects have reported the number of households, instead of the number of adherents, is not known. It would appear probable that some have, but a detailed investigation is beyond the scope of this survey. The point to be noted here is the need for caution in using statistical data, even though it appears to be official.

a. 浄土真宗本願寺派 *b.* 真宗大谷派

* The total as of December 31, 1953, was 7,060,801 according to the Ministry of Education 1955 *Shūkyō Nenkan* 宗教年鑑 (*Religions Year Book*).

GENERAL INTRODUCTION

The Anglican Episcopal Church and The United Church of Christ in Japan—A discrepancy of a somewhat different nature is to be noted in regard to the Christian statistics. According to the Ministry's 1961 *Religions Year Book* (p. 482), the membership of the Anglican Episcopal Church and the United Church of Christ in Japan, is 33,297 and 138,052, respectively, whereas the 1960 *Christian Year Book** (p. 313) gives the total as 41,084 and 180,458, respectively. Here again, the responsibility lies with the denominational headquarters that give the Ministry a subtotal of active members and not the total enrolled membership.

The point is not significant as far as the organizations themselves are concerned. It apparently makes no difference to them or they would report the larger numbers. The discrepancy of 60,000 is important only as it affects the total for the Protestant Christian movement, on the one hand, and when it is used for purposes of comparison, either within or outside the Christian movement, on the other. Since it is well-known that many other denominations—Buddhist, Christian, Shinto and others—report their full number of adherents, nominal and active, comparisons are invalid unless in all cases either the largest total membership is used or unless the statistics of other denominations are adjusted, either on the basis of available reports or, if necessary, on the basis of estimates. In any event, the need for caution in the use of statistical information should be clear.

* The Ministry's statistics are as of December 31, 1959 whereas the statistics for the United Church of Christ appear to be for March 31, 1960 so an exact comparison is not possible.

Order

Aside from abridgment, the only major change made in most of the tables is to arrange the lists in alphabetical order. (The Ministry lists are said to be in order of incorporation.)

Classification

In order to publish this material in the current year and before new statistical reports appear, the denominational classification of the Ministry has been adopted even though there may be some differences of opinion on this subject. The question is an involved one but, until there is an opportunity for a thorough presentation of the problem, it seems best to retain the Ministry's classification.

Supplementary Data

To supplement the Ministry's 1959 data, previous year books of the Ministry and other sources have been consulted and the relevant figures inserted in the tables in parentheses. To compensate for the discrepancies noted above, certain additions or changes have been made, which are explained in appropriately-placed footnotes. At the bottom of each column in the tables for the several religions, in addition to a first total, which agrees in each case with a corresponding total of the tables based on the 1961 *Religions Year Book*, totals are given for the supplementary data and a grand total is finally given which is as accurate a figure for the area concerned as it is possible to make at this time on the basis of available data.

GENERAL INTRODUCTION

Postwar Increase in the Number of Denominations, 1945-1951

This completes our general introduction to the tables except for some comment on the great variation in the number of denominations before, during, and since 1945.

Prior to World War II it was customary to speak of the thirteen sects and fifty-six subsects of Buddhism, the thirteen sects of Sectarian Shinto, and some thirty-four or more Christian denominations. With the enforcement of the Religious Organizations Law of 1939, government pressure caused a reduction of the then approximately one hundred denominations belonging to the three faiths to forty-three. At the end of hostilities in August, 1945, twenty-eight sects of Buddhism, thirteen sects of Sectarian Shinto, and two Christian denominations, one Catholic and one Protestant, were officially recognized by the Japanese Government. (Shrine Shinto, being a state cult, was not officially regarded as a religion.)

With the establishment of religious freedom and the promulgation of the Religious Corporations Ordinance on December 28, 1945, however, there was a sudden proliferation of religious organizations, quite beyond the prewar total, so that in 1951 the number of nationally incorporated denominations was 742 (Table II). Then, when the Religious Corporations Ordinance was replaced by the Religious Juridical Persons Law of 1951, the number was suddenly reduced by approximately four hundred, so that today there are 380 denominations incorporated with the Ministry.

The reasons for the sudden increase following the establishment of religious freedom in the fall of 1945 are too com-

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plicated to discuss here. Suffice it to say that, on the one hand, there was a wave of secessions from the established sects, while, on the other hand, there emerged a large number of new, or relatively new so-called "new religions", some of which were genuine and some spurious. Among the genuine groups some were definitely in the tradition of Buddhism, Shinto or Christianity, while others were not.

Needless to say, the attraction of incorporation for the spurious organizations was tax exemption; and the main reason for the incorporation of spurious bodies was the confused times and the very loose procedures for incorporation then in effect in connection with the Religious Corporations Ordinance, which provided for incorporation simply by registration.

The Religious Juridical Persons Law of 1951 corrected many of the defects of the Ordinance, and as a consequence the

TABLE II
Annual Increase in the Number of Denominations
 Incorporated under the
 Religious Corporations Ordinance

Year	Shinto	Buddhism	Christianity	Others	Total
1945	14	28	2	—	44
1946	59	51	10	8	128
1947	24	21	1	6	52
1948	34	26	8	21	89
1949	43	38	11	30	122
1950	62	56	9	59	186
1951	22	40	5	54	121
total	258	260	46	178	742

Note: This table is found on pages 234—5 of the 1957 *Religions Year Book*.

GENERAL INTRODUCTION

number of incorporated bodies decreased greatly in 1952.

Table II gives the number of officially recognized religious organizations in December, 1945, and the annual increase in the number of religious bodies incorporated with the Ministry of Education during the period when the Religious Corporations Ordinance was in effect.

Number of Incorporated Denominations since 1951

Table III gives the annual increase in the number of incorporated religious organizations under the Religious Juridical Persons Law of 1951. Here it will be noted that only 351 of the 742 bodies incorporated in 1951 were re-incorporated in 1952 under the new law. In other words, only 138 of the 258 incorporated Shinto denominations, 153 of the 260 incorporated Buddhist denominations, and 32 of the 46 incorporated Christian denominations were re-incorporated. This was a total reduction of 391, of which 120 were classified as Shinto, 107 as Buddhist, 14 as Christian, and 150 unclassified. How many of these 391 denominations re-incorporated in their respective prefectures is not known. Undoubtedly some did, but a large number certainly went completely out of business as religious bodies.

Thirty-three denominations have been incorporated with the Ministry in the past decade, of which twenty-two were the result of secessions. (Fifteen of these secessions took place in connection with re-incorporation in 1952,—not a large number in comparison with what had occurred in the previous five years.) But it must not be thought that this necessarily represents the total number of secessions or of newly incorpor-

STATISTICAL SURVEY

rated religious bodies. This figure can only be arrived at after a careful study of the statistics of the forty-six prefectures.

TABLE III
**The Number of Denominations Re-incorporated in 1952
 and the Annual Increase in the Number of
 Incorporated Denominations (1952—1961)
 under the Religious Juridical Persons Law of 1951***

Year	Shinto	Buddhism	Christianity	Others	Total
Re-incorporated	138	153	32	28	351
1952	3	11	3	—	17
1953	1	3	1	—	5
1954	—	3	—	—	3
1955	—	—	—	1	1
1956	—	—	—	—	—
1957	—	—	2	1	3
1958	1	—	—	—	1
1959	—	—	—	—	—
1960	1	—	—	1	2
1961	1	—	—	—	1
Total	145	170	38	31	384
Dissolved**		4			4
Total	145	166	38	31	380

* The editor is indebted to the Religious Affairs Section of the Ministry of Education for a revision of this table which originally appeared on pages 234—5 of the 1957 *Religions Year Book*.

** Four Buddhist sects (see footnote to Table X) merged with existing organizations and, therefore, were dissolved as religious juridical persons: three in 1958 and one in 1961. (see p. 67.)

OVERALL STATISTICS

PART I

OVERALL STATISTICS (as of December 31, 1959)

Introduction

The Japanese are often said to be "not a very religious people," and many learned arguments have been advanced to support this thesis. However, if the number of religious institutions and religious workers maintained by the Japanese people is any criterion at all in this matter, the statistics would tend to prove otherwise.

In this nation of some 94 million people there are nearly 352,000* religious workers connected with some 228,500 shrines, temples, and churches, most of which are organized into 430† denominations that report 144 million adherents. Obviously many people are regarded as adherents of two or more religious organizations. Not including thirty thousand small way-side shrines, more or less, there is one shrine, temple or church for approximately every 400 people and one religious worker for every 270.

Most of the religious organizations are affiliated with denominations incorporated with the Ministry of Education, but some denominations are incorporated with their local prefec-tural governments. According to the 1961 *Religions Year Book*, 380 denominations, having some 215,000 affiliated shrines, temples, churches, etc., with 334,000 religious workers and

* The figures in the text are generally given in round numbers. For the "exact figures", see the relevant statistical tables. † see p. 57.

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117,5 million adherents (Table VII), are incorporated with the Ministry of Education, while some 3,400 shrines, temple and churches etc., with 13,779 religious workers and 16.4 million adherents are incorporated with local prefectures (tables VIII and IX). Thus, a very large majority of religious organizations (96%), workers (98%), and adherents (70%) are covered in the Ministry's report.

The distribution of denominations, local organizations, religious workers, and adherents of the major religious groups in Japan is given in tables IV—IX.

Overall Statistics for Religions in Japan

Table IV (Incorporated Denominations, Local Organizations, Religious Workers, and Adherents) is the most comprehensive of the tables. The column totals and the figures in each column of Table IV (except Column 1,) are the aggregates of the respective figures in tables V to IX; or, to put it another way, tables V—IX are breakdowns of the figures in columns 2, 3, and 4 of Table IV. The figures in parentheses at the bottom of the columns in Table IV are for the organizations that did not report for 1959, and to correct discrepancies in reported figures.

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TABLE IV

Incorporated Denominations, Local Organizations,
Religious Workers, and Adherents*

	<i>Denominations</i>	<i>Local Organizations</i>	<i>Religious Workers</i>	<i>Adherents</i>
Buddhism	167	91,498	126,928	50,977,815
Christianity	38	5,752	13,003	641,362
Shinto	144	116,594	195,031	78,155,275
Others	31	4,568	12,845	4,036,864
Total**	380	218,412	347,807	133,811,316
Supplementary data†				
	(50)‡	(10,109)	(4,081)	(10,425,639)
Grand total	430	228,521	351,888	144,236,955

Note: Tables IV to VI are based on a table at the top of page 368—9 of the 1961 *Religions Year Book*.

* Column I gives the total number of denominations incorporated with the Ministry of Education, irrespective of whether they did or did not submit statistical reports. For the number that did not report see Table I. Column 2 includes both the local organizations affiliated with incorporated denominations reporting to the Ministry and denominations and local organizations incorporated on a prefectural level. Columns 3 and 4 require no explanation.

** The Buddhist figures do not include the statistics for Sōka Gakkai or the corrections for Nishi Honganji (Table X). The Christian figures do not include the corrected membership figures for the Anglican Episcopal Church and the United Church of Christ in Japan (Table XII). The estimated number of adherents for the fifty-eight denominations that did not report in 1959 are lacking in all four groups. The above figures have been included in the supplementary data at the bottom of the columns. For details see the respective tables for each religious group.

† For a breakdown of the figures in parentheses see the explanations and corresponding figures in tables X, XII, XV, XVIII and XIX.

‡ Three of these denominations are Buddhist (see Table X) and 47 are Christian (see p. 79)

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Local Religious Organizations

Table V is a breakdown of the figures in Column 2 of Table IV into the various types of local organizations, irrespective of whether they are incorporated.

TABLE V

Local Organizations

Shrines, Temples, Churches, Propaganda Centers

	Shrines	Temples	Churches	Propaganda Centers	Totals
Buddhism	4	75,337	5,415	10,742	91,498
Christianity	—	—	3,937	1,815	5,752
Shinto	80,664	4	24,481	11,445	116,594
Others	6	5	1,111	3,446	4,568
Total	80,674	75,346	34,944	27,448	218,412

Religious Workers

Table VI is a breakdown according to sex of the religious workers given in Column 3 of Table IV.

TABLE VI

Religious Workers

	Men	Women	Total
Buddhism	107,192	19,736	126,928
Christianity	6,379	6,624	13,003
Shinto	110,875	84,156	195,031
Others	7,776	5,069	12,845
Total	232,222	115,585	347,807

No Breakdown of Statistics for Adherents

Although some organizations give information regarding the sex of the adherents and some report the number of children,

OVERALL STATISTICS

the information is not complete enough to give a breakdown of the figures for all the adherents in Column 4 of Table IV.

Additional information regarding the four major religious groups is given later in connection with their respective statistics.

Denominations Incorporated with the Ministry of Education

TABLE VII

Local Organizations, Religious Workers, and Adherents affiliated with Denominations Incorporated with the Ministry of Education

	<i>Denominations</i>	<i>Local Organizations</i>	<i>Religious Workers</i>	<i>Adherents</i>
Buddhism	167	89,897	122,157	47,275,922
Christianity	38	5,361	11,784	605,996
Shinto	144	115,327	189,925	65,846,662
Others	31	4,413	10,162	3,685,325
Total	380	214,998	334,028	117,413,905

Note: Table VII is based on a table at the bottom of pages 368—9 of the 1961 *Religions Year Book*.

Independent Religious Organizations Incorporated with Local Prefectures

TABLE VIII

Independent Local Organizations, Religious Workers, and Adherents Incorporated with Local Prefectures

	<i>Independent* Local Organizations</i>	<i>Religious Workers</i>	<i>Adherents</i>
Buddhism	1,265	3,623	3,547,194
Christianity	338	1,200	34,577
Shinto	1,113	4,155	12,016,764
Others	114	2,613	345,692
Total	2,860	11,591	15,944,227

Note: Table VIII is based on a table at the top of pages 370—1 of the 1961 *Religions Year Book*.

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Denominationally-affiliated Local Organizations Incorporated with Local Prefectures

TABLE IX

Local Organizations, Religious Workers, and Adherents
affiliated with Denominations not Incorporated with the Ministry

	<i>Local Organizations</i>	<i>Religious Workers</i>	<i>Adherents</i>
Buddhism	336	1,148	154,699
Christianity	53	19	789
Shinto	154	951	291,849
Others	11	70	5,847
Total	554	2,188	453,184

Note: Table IX is based on a table at the bottom of pages 370—1 of the 1961 *Religions Year Book*.

These denominations may or may not be incorporated on a prefectural level.

As has been noted already, the sums of the totals in tables VII, VIII and IX equal the totals in the respective columns of Table IV.

PART II

BUDDHISM, CHRISTIANITY, SHINTO AND OTHER RELIGIONS

BUDDHISM

Overall Buddhist Statistics

Japan is said to be a Buddhist country, and this is born out by the following statistical tables.

There are 76,200 temples, 13,600 churches, 11,000 propaganda centers, and 4 shrines,* or a total of 100,900 local Buddhist organizations and approximately 61 million Buddhist adherents in the country. In other words, sixty-four percent of the total population is regarded as at least nominally Buddhist.

The 100,900 temples, churches, etc., are served by 129,100 religious workers (108,700 men, 20,400 women).

170 Buddhist Sects- Most of the temples, churches and propaganda centers are affiliated with 170 Buddhist sects. However, 944 temples and 321 churches, having 36,000 religious workers and 3,547,000 adherents, are independent. (A few temples and churches are affiliated with small sects that are incorporated with local prefectures, but the number of such sects is not known.)

In view of the fact that formerly there were only fifty-six

* It is not unusual to find Shinto shrines within Buddhist temple compounds. There are probably several thousand of them throughout the country. Why these four are especially listed is not known.

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recognized sects of Buddhism, it will come as no surprise to those somewhat familiar with the situation that a large majority of the 170 sects are, *as far as Japanese Buddhist sects are concerned*, relatively small. More than one hundred have less than one hundred thousand adherents and some thirty-five have less than one thousand.

The ten largest sects, which have more than a million adherents each, account for a total of forty million, or sixty percent of the total number of adherents; while, nearly fifty million, or eighty percent, belong to twenty-six sects which each have more than five hundred thousand adherents.

Thus, while the strength of the great sectarian systems no doubt has been somewhat dissipated by secessions subsequent to the establishment of religious freedom, and a few of them are only shadows of their former strength, it is evident that most of the great Buddhist sects retain a hold on a large majority of their former local temples and churches.

Sects, Sub-sects, and Schools

The statistical tables for Buddhism are relatively easy to understand, if studied in conjunction with the comments made above on pages 42—8. The only additional comment needed concerns the use of the terms "sects," "sub-sects," and "schools".

Prior to 1945 it was customary to speak of the "thirteen sects and fifty-six subsects" of Japanese Buddhism, but this was misleading. Except for Hossō^a, Ji^b, Kegon^c, Ritsu^d, and Yūzū Nenbutsu^e, all relatively small sects, the so-called thirteen "sects" of Buddhism were in reality "schools" of Buddhist

* a. 法相 b. 時 c. 華嚴 d. 律 e. 融通念佛

thought or doctrine rather than sects in the sense of being organized sectarian bodies.

For example, instead of speaking of the "Zen^a Sect," as is very frequently done, it is more correct to speak of Zen^{'ism} or simply Zen Buddhism, because *there are more than sixteen Zen sects* in Japan! There are, in fact, three main historical divisions of Zen, two of which, Sōtō^b and Ōbaku^c, are sects in the sense of being organized denominations, and Rinzai^d, which is a school of Zen Buddhism consisting historically of fourteen head and their subordinate temples organized as sects. In the case of Jōdo^e, Jōdo Shin^f, Nichiren^g, Shingon^h, and Tendaiⁱ these also are schools but, except for Jōdo Shin, all include organized sects which use the names of the schools as their sect names. For example, Nichiren Buddhism in prewar years consisted of nine sects, while today it consists of forty-one, one of which is *the* Nichiren Sect. There are at least seventeen Shin sects.

Thus, the term "subsect" is misleading because it implies a relationship which in reality does not exist. The former "fifty-six subsects" were all independent sectarian organizations with only a common tradition to bind them together. (For the benefit of those interested, in Table XI a star * has been placed before the former fifty-six sects, but they are not necessarily more important than some not so designated.)

Traditional Schools of Buddhism

With this introduction let us now turn our attention to Table X (Traditional Schools of Buddhism). In Table X the

a. 禅 *b.* 曹洞 *c.* 黃檗 *d.* 臨濟 *e.* 淨土 *f.* 淨土真 *g.* 日蓮 *h.* 真言
i. 天台

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thirteen traditional schools of Buddhism are arranged in alphabetical order, except that the three sects of Nara Buddhism and the three of Zen Buddhism have each been grouped together.

In Table X it may be noted that, except for the number of sects given in the first column, the three figures in black type in line (1) correspond to the Buddhist figures in Table VII, which covers 167 sects incorporated with the Ministry, those in lines (2), and (3) correspond to the Buddhist figures in tables VIII and IX, respectively, and those in line (4) correspond to the Buddhist figures in Table IV.

Finally, supplementary figures have been added for nineteen of the twenty Buddhist sects that did not submit reports to the Ministry and Sōka Gakkai^a, and a figure to compensate for the discrepancy in the number of Nishi Honganji^b adherents (see p. 48).

As was surmised in the introduction, the totals for the sects not reporting was not impressive.* These twenty sects apparently have less than two percent of the total number of Buddhist local organizations, religious workers, and adherents. Consequently, their failure to report did not seriously affect the totals as given in the Ministry of Education's year book. The only noteworthy discrepancies were caused, on the one hand, by the Nishi Honganji's reporting households instead of adherents, and, on the other hand, by Sōka Gakkai's failure to submit a report. These discrepancies have been corrected in

a. 創価学会 *b.* 西本願寺

* Nineteen of the twenty sects which did not report had a total of 912,231 adherents, according to reports for previous years.

BUDDHISM

the supplementary data. (Because some or all of the affiliated temples of Kibe-ha (No. 23) and Kenpon Hokke-shū (No. 59) are probably included among the temples that reported to the local prefectures, they have not been included in supplementary data totals.

Buddhists Sects

As complete a list of Buddhist sects as is available is given in Table XI (Buddhist Sects), in which, as far as possible, the prewar fifty-six sects have been grouped alphabetically under the traditional thirteen schools of Buddhism, with both the newer postwar sects formed by secession and the newer postwar movements, including some so-called new religions, grouped under their respective traditional heritage or relationship.

There are only two sects that do not fall within the above categories. These are to be found at the end of the list.

The sectarian relationships in Table XI are based on an English publication, *Religions in Japan*, published in March, 1959, by the Religious Affairs Section, Research Bureau, Ministry of Education.

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TABLE X
TRADITIONAL DIVISIONS OF BUDDHISM
(as of December 31, 1959)

Schools of Buddhism	Sects	Local Organizations				Religious Workers			Adherents
		Temples	Churches	Propaganda centers	Total	Men	Women	Total	
Ji	1	409	3	—	412	442	2	444	105,891
Jōdo	11	8,283 (17)	222	1 (2)	8,506 (19)	8,573	830	9,403	4,363,312 (2,400)
Jōdo Shin	17	21,706 (206)	482 (4)	215 (31)	22,403 (241)	35,477 (410)	3,807 (3)	39,284 (413)	9,073,100 (40,613)
Nara sects									
Hossō	4	77 (53)	37 (24)	173 (81)	287 (158)	451 (174)	263 (39)	714 (329)	191,887 (57,620)
Kegon	1	1 (24)	1 (13)	—	—	—	—	—	(11,878)
Ritsu	1	—	—	—	—	—	—	—	—
Nichiren	41	5,795 (22)	1,178 (35)	3,250 (96)	10,223 (153)	11,406 (95)	3,546 (50)	14,952 (145)	10,663,413 (143,169)
Shingon	49	12,242 (162)	2,077 (119)	3,938 (49)	18,277 (330)	18,164 (506)	3,862 (149)	22,026 (655)	10,057,814 (572,307)
Tendai	19	4,418 (5)	846 (21)	662 —	5,930† (26)	9,007 (115)	3,616 (100)	12,623 (215)	2,347,204 (10,472)
Yūzū Nenbutsu	1	360	2	—	362	320	11	331	101,114
Zen sects									
Obaku	1	479 5,228	1 29	1 65	481 5,322	415 4,705	34 544	449 5,249	162,076 2,999,220
Rinzai	18	—	—	—	—	—	—	—	—

BUDDHISM

Sects	4	15,140 (639)	6 (4)	1 (83)	15,147 (726)	14,618 (571)	1,527 (29)	16,145 (600)	6,816,715 (111,022)
Unclassified	2	1	110	2,436	2,547	340	197	537	389,176
(1) Total incorporated with the M/Ed.* (Cf. Buddhist figures in Table VII)	(167)**	74,138	5,013	10,742	89,897†	103,918	18,239	172,157	47,275,922
Total Incorporated with local prefectures									
(2) Independent temples and churches (Cf. Buddhist figures in Table VIII)	944	321			1,265	2,636	987	3,623	3,547,194
(3) Denominationally affiliated temples and churches (Cf. Buddhist figures in Table IX)	255	81			336	638	510	1,148	154,599
(4) Total reported by the M/Ed. (Cf. Buddhist figures in Table IV)	75,337	5,415	10,742	91,498	107,192	19,736	126,928	159,977,815	
Supplementary data not reported in 1959									
Correction for Nishi Honganji adherents (See, p. 48)	(923)	(220)	(342)	(1,48)	(1,510)	(686)	(2,196)	(912,231)	
Correction for Sōka Gakkai*** (See p. 43)								(5,033,810)	
Grand Total	1701	76,260	13,635	11,084	100,983†	103,702	20,422	129,124	60,923,853

Note: In tables X to XVIII the figures in parentheses are for previous years for the sects which did not report their 1959 statistics. For the dates of the statistics, see the tables listing the sects by name.

* The statistics in lines (1) to (4) correspond to the respective statistics in tables on pp. 368-71 of the 1961 *Religions Year Book*.

† These totals include 4 Shinto shrines not noted in the columns for local organizations.

** This is not a true total. It is inserted in parentheses in order to correspond to the rest of the Buddhist figures in Table XII.

† This figure corresponds to the number of Buddhist sects in Table XI, as explained in a footnote on page 69.

*** According to the Seikyō Shinbun 聖教新聞, official newspaper of the organization, Sōka Gakkai has 2.2 million households represented on its list of adherents. If this is multiplied by 3.5 (see p. 48) the total number of individual members would be nearly eight million, a figure that is recognized as being too high. Therefore, the figure of four million has been arbitrarily adopted as a reasonable approximation of the number of Sōka Gakkai adherents.

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TABLE XI
BUDDHIST SECTS*
(as of December 31, 1959)

Name	Local Organizations				Religious Workers			Adherents
	Temples	Churches	Propaganda centers	Total	Men	Women	Total	
HOSSŌ SECTS								
☆ 1 <i>Hossōshū</i> (52)**	38	10	147	195	265	127	392	42,609
2 <i>Fudō-shū</i> (162)	10	19	—	29	141	93	234	134,327
3 <i>Myōhō-shū</i> (163)	5	8	26	39	24	32	56	4,450
4 <i>Shōtoku-shū</i> (161)	24	—	—	24	21	11	32	10,501
JI SECTS								
☆ 5 <i>Ji-shū</i> (50)	409	3	—	412	442	2	444	105,891
JŌDO SECTS								
☆ 6 <i>Jōdo-shū</i> (16)	4,528	150	—	4,678	4,742	396	5,138	2,880,639
7 <i>Jōdo-shū Hon-pa</i> (15)	2,478	14	—	2,492	2,595	198	2,793	825,720
8 <i>Jōdo-shū Shasei-ha</i> (108)	7	—	—	7	7	2	9	4,350
9 <i>Kurotani Jōdo-shū</i> (107)	59	1	—	60	85	1	86	398,300
☆ 10 <i>Jōdo-shū Seizan Zenrinji-ha</i> (110)	371	12	—	383	392	72	464	146,040
☆ 11 <i>Jōdo-shū Seizan Fukakusa-ha</i> (17)	196	39	—	235	186	59	245	11,761
12 <i>Fukakusa Jōdo-shū</i> (112)	24	—	—	24	26	—	26	6,200
13 <i>Jōdo-shū Fukakusa Kyōdōan</i> (113)	7	—	—	7	9	—	9	3,485

14	Jōdo-shū Seizan Mandarajī-ha**	34	1	1	36	15	27	42	15,177
15	Jōdo-shū Shinri Kyōkai (115) (1955)†	(17)	—	(2)	(19)	—	—	—	(2,400)
☆16	Seizan Jōdo-shū (109)	579	5	—	584	516	75	591	71,640
JŌDO SHIN SECTS									
☆17	Jōdo-Shin-shū Honganji-ha (36)	10,410	4	175	10,589	18,476	2,531	21,007	2,015,872‡
18.	Bukkyō Shin-shū (131)	3	—	—	3	5	3	8	2,500
☆19	Shin-shū Bukkōji-ha (37)	369	12	—	381	440	9	449	187,908
20	Jōdo Shinjin-shū Jōkōji-ha (129)	30	4	—	34	48	12	60	168,766
☆21	Shin-shū Izumoji-ha (41)	65	1	3	69	105	—	106	24,901

Note: This table is based on tables on page 468—480 of the 1961 *Religious Year Book*.

* The Ministry of Education reported 170 Buddhist sects as of December 31, 1959. However, because three of them (Jōdo-shū Seizan Mikawa-ha (114), Jōdo-shū Seizan Fukakusa Shō-ha (116), Jōdo-shū Seizan Fukakusa Hon-pa (117), had been dissolved as juridical persons and merged with other organizations (see Table III), no statistical reports were received. Consequently, the actual number of active sects incorporated with the Ministry was 167. Three sects not listed by the Ministry have been added: No. 44-Kenpon Hokke-shū and No. 23 Shin-shū Kibe-ha, which are unincorporated denominations, and No. 73 Sōka Gakkai.

** The numbers before the sect names are for convenience in indexing. The numbers in parentheses after the sect names indicate the order in the Ministry of Education's 1961 *Religious Year Book*. The star ☆ before a sect name in italics indicates that it was one of the former "fifty-six sub-sects".

*** This sect was dissolved as a religious juridical person in 1961 (see Table III p. 54.)

† The dates in parentheses indicate the year of the statistics.

‡ This is the number of households, See Table X and p. 48.

STATISTICAL SURVEY

Table XI (Continued)

Name	Temples	Churches	Propaganda centers	Total	Men	Women	Total	Adherents
☆22 <i>Shin-shū Jōshōji-ha</i> (42)	59 (205)	—	17 (205)	76	63	—	63	16,157
☆23 <i>Shin-shū Kibei-ha</i> *	528	—	—	—	—	—	(400)	(40,250)
☆24 <i>Shin-shū Kōshōji-ha</i> (35)	27	—	—	555	730	34	764	157,160
25 <i>Monto-shū Ichimi-ha</i> (128)	3	—	—	3	6	1	7	2,350
☆26 <i>Shin-shū Ōtani-ha</i> (34)	9,502	428	—	9,930	14,738	1,193	15,931	6,361,420
27 <i>Jōdo-Shin-shū Dōbō Kyōdan</i> (127)	5	2	1	8	8	8	16	1,056
28 <i>Shin-shū Chōsei-ha</i> (126) (1958)	(1)	(4)	(31)	(36)	(10)	(3)	(13)	(363)
29 <i>Shin-shū Jōkōji-ha</i> (125)	14	—	—	14	17	3	20	10,700
☆30 <i>Shin-shū Sanmontō-ha</i> (39)	45	2	8	55	57	—	—	57
☆31 <i>Shin-shū Takada-ha</i> (38)	640	—	8	648	736	2	738	12,850
32 <i>Shin-shū Kita Honganji-ha</i> (130)	5	2	—	7	11	4	15	92,821
☆33 <i>Shin-shū Yamamoto-ha</i> (40)	28	—	3	31	36	7	43	9,074
KEGON SECTS								
☆34 <i>Kegon-shū</i> (53) (1956)	(53)	(24)	(81)	(158)	(174)	(329)	(503)	(57,620)
NICHIREN SECTS								
☆35 <i>Hokke-shū Honmon-ryū</i> (45)	354	158	—	535	535	108	643	342,570
36 <i>Honmon Butsuryū-shū</i> (146)	229	20	—	249	652	5	657	488,596
37 <i>Nichiren-shugi Butsuryū-kō</i> (147)	—	1	7	8	10	—	10	1,889
38 <i>Zaiki Nichiren-shū Jōfū Kai</i> (148)	—	11	11	22	86	1	87	16,090
39 <i>Honmon Hokke-shū</i> (149)	103	34	—	137	222	89	311	271,993

BUDDHISM

40	Hon-pa Nichiren-shū (150)	19	—	19	28	6	34	3,800
41	Honmon Kyōō-shū (151)	2	7	8	11	1	12	11,367
42	Nichiren Hokke-shū (143)	5	4	13	22	15	35	9,900
☆43	Hokke-shū Jinmon-ryū (46)	172	9	1	182	240	6	137,300
☆44	Hokke-shū Shimmon-ryū (47)	138	17	24	179	237	92	51,662
☆45	Nichiren Kōmon-shū (49)	3	2	3	8	7	3	10
46	Reiyūkai Kyōdan (155)	—	3	—	3	621	331	13,313
47	Bussho Gonen-kai Kyōdan (154)	—	3	1,061	1,064	924	1,061	3,737,577
48	Dai-e-kai Kyōdan (160) (1955)	—	(12)	(85)	(97)	(36)	(27)	527,991
49	Hosshi-kai Kyōdan (156)	—	1	460	461	99	165	(27,021)
50	Myōō-chi-kai Kyōdan (152)	—	4	82	86	61	23	112,856
51	Myōōdō-kai Kyōdan (157)	—	2	339	341	111	184	435,853
52	Risshō Kōsei Kai (153)	—	78	—	78	437	437	1,415,663
53	Seigi-kai Kyōdan (158)	—	1	47	48	26	34	24,119
54	Shishin Kai (159)	—	12	88	100	39	25	28,489
☆55	Nichiren-shū (43)	4,413	442	313	5,168	6,191	276	1,395,300
56	Daijō-kyō (132)	—	47	495	542	113	14	812,545
57	Hokke Nichiren-shū (141)	—	—	—	—	—	—	—
58	Honge Nichiren-shū (144)	2	1	—	3	3	1	302
59	Hokke Shin-shū (140)	7	6	9	22	34	29	63
☆60	Kenpon Hokke-shū**	(214)	—	—	(214)	(180)	—	1,057
61	Kokuchū Kai (134)	—	60	—	60	13	1	(100,000)
62	Honge Myō-shū Renmei(136)(1955)	(3)	—	(9)	(12)	(4)	14	11,328
							—	(318)

* Shin-shū Kibe-ha is not an incorporated denomination. See p. 44—. ** Unincorporated

STATISTICAL SURVEY

Table XI (Continued)

Name		Temple	Churches	Propaganda centers	Total	Men	Women	Total	Adherents
63	Shōbō Kai (135)	—	2	47	49	51	103	154	29,950
64	Nakayama Myō-shū (133) (1955)	(19)	(23)	(44)	(55)	(23)	(78)	(78)	(115,830)
☆65	<i>Nichiren Hon-shū</i> (138)	49	2	—	51	71	5	76	42,200
66	Nichiren-kyō (139)	2	8	70	80	31	78	109	8,980
67	Nichiren-shū Saijō-kyō (170)	4	16	16	36	36	42	78	4,172
68	Nipponzan Myōhōji Daisanga (142)	86	72	1	156	119	108	227	7,616
69	Saijō Inari-kyō (167)	4	100	150	254	144	195	339	43,659
70	Shōbō Hokke-shū (145)	2	36	—	38	41	86	127	7,992
☆71	<i>Nichiren-shū Fūju Fūse-ha</i> (48)	14	3	2	19	13	—	13	36,244
72	Hōge Nichiren-shū (137)	9	—	3	12	17	21	38	1,300
☆73	<i>Nichiren Shō-shū</i> (44)	178	16	—	194	163	—	164	483,378
74	(Sōka Gakkai)*	—	(8,000)	—	(8,000)	—	1	—	(4,000,000)
RITSU SECTS									
☆75	<i>Risshū</i> (14) (1956)	(24)	(13)	—	(37)	(39)	(26)	(65)	(11,878)
SHINGON SECTS									
76	Hasshū Kengaku Shinshū-kyō (169)	6	1	10	17	18	7	25	25,100
☆77	<i>Kōyasan Shingon-shū</i> (4)	3,429	622	2,731	6,782	4,291	149	4,440	3,850,507
78	Fudō-kyō (8)	—	5	—	5	7	8	15	3,900
79	Issai-shū (77)	3	4	41	48	63	85	148	136,020
80	Nakayama Shingon Shōshū (71)	47	148	155	350	238	457	695	523,500

* Incorporated with Tokyo Metropolitan Government.

81	Ryōzenji Shingon-shū (76)	4	9	27	40	3	7	10	7,293
82	Shigisan Shiragon-shū (72)	11	46	81	138	100	88	188	778,600
83	Shin Bukkyō Kūkai-shū (84) (1955)	(32)	(14)	—	(46)	(31)	(11)	(42)	(33,600)
84	Shingon Birushana-shū (81)	3	—	—	3	4	2	6	4,435
85	Shingon Misshū (82)	5	20	13	38	4	19	23	107,650
86	Shingon-shū Daikakuji-ha (70)	405	—	—	405	473	41	514	301,170
87	Shingon-shū Kōjin-ha (97)	1	2	31	34	23	25	48	174,500
88	Shingon-shū Shugen-ha (100)	11	42	131	184	116	190	306	64,173
89	Shingon-shū Gochi Kyōdan (106)	9	—	—	9	8	—	8	2,200
90	Shingon-shū Inunaki-ha (75)	8	35	48	91	78	129	207	15,372
91	Shingon-shū Kokubunji-ha (95)	44	49	22	115	423	495	918	95,515
92	Shingon-shū Reitunji-ha (73)	34	—	—	34	73	5	78	12,500
93	Shingon-shū Sumadera-ha (74)	12	33	—	45	88	62	150	51,200
94	Shin Shingon-shū (83) (1955)	(5)	—	—	(5)	(6)	(3)	(9)	(7,500)
95	Ten-shū (168)	9	25	35	69	108	140	248	36,400
96	Manji Kyōdan (89)	12	98	300	410	186	265	451	125,700
☆97	Shingon Risshū (13) (1958)	(83)	(1)	—	(84)	(96)	(9)	(105)	(101,350)
98	Shingon-shū (11)	189	45	—	234	363	186	549	416,771
99	Shingon-shū Kongō'in-ha (79)	6	30	15	51	127	41	168	2,284
☆100	Shingon-shū Buzan-ha (5)	2,771	12	—	2,783	2,458	10	2,468	325,900
101	Shingi Shingon-shū (85)	230	2	—	232	275	3	278	123,635
102	Shingi Shingon-shū Yudonosan-ha (88)	7	—	21	28	14	2	16	18,300

STATISTICAL SURVEY

Table XI (Continued)

	Name	Temple	Churches	Propaganda centers	Total	Men	Women	Total	Adherents
103	Shingon Kyō'an (87)	13	2 (1)	—	15	18	2 (1)	20 (8)	4,200 (100,000)
104	Shingon-shū Dainichi-ha (86)	3	—	—	4	—	—	—	—
☆105	Shingon-shū Chizan-ha (7)	2,792	62	—	2,854	3,044	29 (1)	3,073 (8)	781,524
☆106	Shingon-shū Daigo-ha (8)	888	416	—	1,304	3,381	907 (7)	4,288 (7)	753,896
107	Gedatsu Kai (94)*	—	257	—	257	236	21 (1)	257 (8)	18,520
108	Shingon Shōten-shū (98)	2	1	—	3	6	4 (1)	10 (8)	3,500
109	Shingon-shū Hōkakuji-ha (99)	2	6	225	233	189	78 (7)	267 (6)	43,285
110	Shin'nyo-en (96)	10	4	25	39	78	103 (1)	181 (8)	123,760
☆111	Shingon-shū Omuro-ha (9)	786	18	—	804	864	28 (36)	892 (36)	208,200 (90,496)
112	Ishizuchizan Shingon-shū (102)(1956)	7	(70)	(17)	(94)	(102)	—	—	136,729
113	Shingon Sanbō-shū (101)	6	—	—	6	29	—	29	4,570
114	Shingon-shū Kazan'in-ha (78)	3	18	3	24	31	3 (2)	34 (2)	7,474
115	Shingon-shū Kyūshū Kyōdan (104)	30	12	—	42	39	33 (1)	72 (1)	—
116	Shingon-shū Sekiteisū-ha (105)(1955)	(7)	(30)	(32)	(69)	(233)	(87)	(320)	(222,814)
117	Shingon-shū Saikokujī-ha (103)(1955)	(25)	(3)	—	(28)	(31)	(2)	(33)	(16,547)
☆118	Shingon-shū Sen'nyūji-ha (12)	40	—	—	40	39	6 (1)	45 (1)	36,817
☆119	Shingon-shū Tōji-ha (10)	263	20	—	283	304	27 (1)	331 (1)	105,274
☆120	Shingon-shū Yamashina-ha (6)	129	34	—	163	301	178 (8)	479 (8)	48,220
121	Guze Kannon-shū (92)	15	1	—	16	22	5 (1)	27 (1)	10,190
122	Kannon-shū (90)	2	6	—	6	14	25 (1)	37 (1)	468,000

* This sect was formerly called Gedatsu Ilō'on Kansha Kai.

123	Kōmyō Shingon-shū (91)	—	—	12	18	30	12	8	20	87,230
124	Meizan Shingon-shū (93)	5	—	—	—	5	5	2	7	13,800
TENDAI SECTS										
☆125	Tendai Jimon-shū (2)	283	72	79	434	917	74	991	25,370	
126	Ishizuchi-shū (67)	29	11	12	52	239	107	346	186,090	
127	Kenjō-shū (68)	21	13	14	48	85	86	171	40,446	
128	Kongō-shū (69)	4	5	27	36	230	112	342	130,760	
129	Shugendō (66)	25	54	105	184	277	292	569	97,750	
130	Shugen-shū (65)	220	58	11	293	916	185	1,101	88,670	
☆131	Tendai Shinsei-shū (3)	411	5	—	416	354	81	435	55,265	
132	Kōdō Kyōdan (164)	—	75	2,381	2,456	151	161	312	275,176	
☆133	Tendai-shū (1)	3,286	279	—	3,565	3,766	421	4,187	705,124	
134	Daiwa-shū (63)	1	—	209	210	56	158	214	100,020	
135	Enjō-shū (58)	3	8	2	13	35	75	110	16,368	
136	Jōdo Shin-shū Kengyō'in-ha (54)	7	22	—	29	109	32	141	32,500	
137	Kimbusen Shugen Hon-shū (55)	57	116	—	173	1,458	1,061	2,519	204,249	
138	Kokawa Kannon-shū (62)	5	—	—	5	10	2	12	2,050	
139	Kuramakō-kyō (57) (1956)	(5)	(21)	—	(26)	(115)	(100)	(215)	(10,472)	
140	Myōken-shū (60)	1	97	132	230	184	370	554	202,020	
141	Nenpō Shin-kyō (56)	32	21	71	124	211	481	692	254,737	
142	Owari Kōyasan (61)	9	78	—	87	94	48	142	99,985	
143	Seizan-shū (64)	3	—	—	3	2	—	2	3,500	
144	Wa-shū (59)	21	7	—	28	64	31	95	102,300	

STATISTICAL SURVEY

Table XI (Continued)

Name	Temple	Churches	Propaganda centers	Total	Men	Women	Total	Adherents
YŪZŪ NENBUTSU ☆145 <i>Yūzū Nenbutsu-shū</i> (51)	360	2	—	362	320	11	331	101,114
ŌBAKU-SHŪ (ZEN SECTS) ☆146 <i>Ōbaku-shū</i> (33)	479	1	1	481	415	34	449	162,076
RINZAI SECTS								
☆147 <i>Rinzai-shū Butsūjī-ha</i> (24)	51	—	5	56	43	1	44	155,000
☆148 <i>Rinzai-shū Daitokuji-ha</i> (30) (1957)	(196)	—	—	(196)	(180)	(10)	(190)	(56,610)
☆149 <i>Rinzai-shū Eigenji-ha</i> (23)	121	—	—	121	113	14	127	11,927
☆150 <i>Rinzai-shū Engakuji-ha</i> (21)	210	—	—	210	151	3	154	44,820
151 Ningyo Zen Kyōdan (119) (1958)	—	(2)	(11)	(13)	(41)	(1)	(42)	(3,110)
☆152 <i>Rinzai-shū Hōkōji-ha</i> (22)	170	3	—	173	149	1	150	581,100
☆153 <i>Rinzai-shū Kenchōji-ha</i> (19)	427	—	—	427	281	3	284	71,040
☆154 <i>Rinzai-shū Ken'inji-ha</i> (27) (1958)	(71)	(1)	(72)	(144)	(65)	(3)	(68)	(28,728)
☆155 <i>Rinzai-shū Kōgakujī-ha</i> (29)	60	—	7	67	26	—	26	30,250
☆156 <i>Rinzai-shū Kokutaiji-ha</i> (31)	35	—	—	35	27	9	36	832
☆157 <i>Rinzai-shū Myōshinji-ha</i> (18)	3,464	6	—	3,470	3,250	351	3,601	1,813,652
158 Ichibata Yakushi Kyōdan (118)	21	14	2	37	6	7	13	10,140
☆159 <i>Rinzai-shū Nanzanji-ha</i> (20)	428	1	—	429	445	14	459	111,753
☆160 <i>Rinzai-shū Sōkokujī-ha</i> (26)	123	—	—	123	93	15	108	77,350
161 <i>Rinzai-shū Kōshōjī-ha</i> (120)	9	—	—	9	11	—	11	2,727
☆162 <i>Rinzai-shū Tenryūjī-ha</i> (28)	109	—	—	109	89	8	97	69,557

☆163	Rinzai-shū	Tōfukujī-ha	(25)	(1956)	(372)	(1)	—	(373)	(285)	(15)	(300)	(25,574)
164	Senshin	Kyōdan	(121)	—	—	5	51	56	21	118	139	19,072
SŌTŌ SECTS												
☆165	Sōtō-shū	(32)	—	—	15,057	—	—	15,057	14,586	1,438	16,024	6,753,975
166	Nyōrai-shū	(122)	—	—	76	—	—	76	20	81	101	58,850
197	Isson	Kyōdan	(123)	—	4	1	—	5	—	7	7	1,220
168	Sambō-Kyōdan	(124)	—	2	—	—	—	9	12	1	13	2,670
UNCLASSIFIED SECTS												
169	Fukuden	Kai	(165)	—	4	10	14	16	2	18	2,369	—
170	Gedatsu	Kō	(166)	1	31	45	77	77	173	34	207	111,631
Total* incorporated with M/Ed.			(Cf. Buddhist figures in Table VII 4 Shrines)	74,138	5,013	10,742	89,897	103,918	18,239	122,157	47,275,922	—
				—	—	—	—	—	—	—	—	—

* For total of the supplementary data and other data, see Table X.

CHRISTIANITY

Overall Christian Statistics

Christianity in Japan is represented by churches of the Catholic, Orthodox, and Protestant traditions. As of December 31, 1959 these communions had a "membership" of approximately 700,000. Christians affiliated with churches thus constitute about seven-tenths of one percent (0.7%) of the total population.

The number of Christians in Japan appears to be a different matter. According to a recent publication* of the Institute of Statistical Mathematics, Christians constitute about three percent (3%) of the population. In other words, something less than three million people claim to be Christians in faith.

There are some 3,950 churches and 1,650 preaching centers, or a total of nearly 5,600 Christian centers which have almost 13,000 Christian workers (6,400 men, 6,600 women) of whom roughly 4,000 may be foreign missionaries.**

The total membership of the three major divisions of Christianity, as shown in Table XII, are: the Catholic Church 262,963, the Japan Orthodox Church 35,346 and Protestant and

* *Nihonjin no Kokuminsei* 日本人の国民性 (*A Study of Japanese National Character*) published by Shisei Dō 至誠堂 (¥2,000) was prepared by the Research Committee of Japanese National Character of the Institute of Statistical Mathematics (Tōkei Sūri Kenkyū Sho Kokuminsei Chōsa Iinkai 統計数理研究所国民性調査委員会).

** The statistics in the 1961 *Religions Year Book* regarding foreign missionaries are not complete. For further details and the latest statistics see page of the appendix.

CHRISTIANITY

other denominations 394,380 (Table XIII).* (For the 1961 Christian statistics see the appendix).

The largest single Christian denomination is the Catholic (Katorikku) Church. The United Church of Christ in Japan (Nihon Kirisuto Kyōdan^a) is the second largest with 180,458 members. The Anglican Episcopal Church (Nihon Seikōkai^b) is third with 41,084, the Spirit of Jesus Church (Iesu no Mitema Kyōkai Kyōdan^c) is fourth with 37,225, and the Japan Orthodox Church (Nihon Harisuto Sei Kyōkai^d) is fifth with 35,346 members.

There are eighty-three Christian denominations[†] besides the Catholic Church and the Orthodox Church. Whether all of these should be, or want to be, classified as Protestant is not known. Therefore, in Table XIII, which gives the details for thirty-six of these denominations that are incorporated with Ministry of Education, they are called "Protestant and Other Christian Denominations".

a. 日本基督教団 *b.* 日本聖公会 *c.* イエス之御靈教会教団 *d.* 日本ハリスト正教会

* The figures for the Anglican Episcopal Church and the United Church of Christ have been corrected in accordance with the explanation on page 49. The figures for the three communions, according to the 1960 *Religion Year Book* (pp. 313), are: Catholic 266,608, Orthodox 85,283, and Protestant 376,357.

† For complete list see 1961 Christian Year Book. There are over 100 denominations according to the 1962 Christian Year Book.

STATISTICAL SURVEY

TABLE XII
MAJOR DIVISIONS OF CHRISTIANITY (as of December 31, 1959)

Name	Local Organizations			Religious Workers			Adherents
	Churches	Preaching Centers	Total	Men	Women	Total	
Catholic Church	795	458	1,253	1,958	4,249	6,207	262,963
Japan Orthodox Church	102	50	152	68	—	68	35,346
Protestant and other denominations	2,649	1,307	3,956	3,720	1,789	5,509	307,687
(1) Total incorporated with the M/Ed. (Cf. Christian figures in Table VII)	3,546	1,815	5,361	5,746	6,038	11,784	605,996
Total incorporated with Local Prefectures	338	—	338	621	579	1,200	34,577
(2) Independent churches (Cf. Christian figures in Table VIII)	53	—	53	12	7	19	789
(3) Denominationally affiliated churches (Cf. Christian figures in Table IX)	3,937	1,815	5,752	6,379	6,624	13,003	641,362
(4) Total reported by the M/Ed. (Cf. Christian figures in Table IV)	(21)	(11)	(32)	(27)	(17)	(44)	(51,332)
Supplementary data and corrections†	3,958	1,832	5,790	6,406	6,643	13,049	692,694
Grand Total							

Note: This table is based on data in the table on page 482-5 of the 1961 *Religions Year Book*.

* For additional and later statistics, including the number of foreign missionaries, counted among the religious workers, see the appendix.

** As indicated in a footnote to Table XVIII Do Kai should be a Christian denomination. If its statistics were added to the above the totals for Christianity would be as follows: Local Organizations 5,811, Christian Workers 13,087, Adherents 706,469.

† See footnote ** to Table XIII.

CHRISTIANITY

TABLE XIII
PROTESTANT AND OTHER CHRISTIAN DENOMINATIONS
(as of December 31, 1959)

Denomination	Local Organizations			Religious Workers			Adherents
	Churches	Preaching Centers	Total	Men	Women	Total	
1. Alliance Church of Japan (16) (Nihon Araiansu Kyōdan)	24	74	98	25	19	44	1,647
2. Anglican Episcopal Church of Japan (3) (Nihon Seikōkai)	266	111	377	348	137	485	33,297
3. Assemblies of God Church of Japan (19) (Nihon Assemburizu ōbu Goddo Kyōdan)	67	38	105	60	61	121	5,446
4. Assemblies of God Pentecost Church (20) (Assemburizu ōbu Goddo Pentekosutō)	(3)	—	(3)	(4)	(4)	(8)	(105)
5. Baptist Bible Fellowship of Japan (13) (1958) (Nihon Baputesuto Baiburu Fēroshippū)	(12)	(1)	(13)	(16)	(9)	(25)	(732)
6. Baptist Convention of Japan (12) (Nihon Baputesuto Renmei)	74	102	176	176	78	254	13,168
7. Christian Baptist Union Mission of Japan (14) (Nihon Kirisuto Baputesuto Rengō Senkyō Dan)	7	13	20	16	10	26	183
8. Christian Brotherhood (23) (Kirisutio Kyōdai Dan)	46	—	46	38	50	88	1,749

Note: This table is based on tables on pages 482—5 of the 1961 *Religions Year Book*.

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Table XIII (Continued)

Denominations	Churches	Preaching Centers	Total	Men	Women	Total	Adherents
9. Christian Canaan Church (34) (Kirisuto-kyō Kanan Kyōdan)	6	7	13	6	13	19	3,044
10. Christian Reformed Church of Japan (8) (Nihon Kirisuto Kaikaku-ha Kyōkai)	41	18	59	45	—	45	3,487
11. Christian Spiritual Church (33) (Kirisuto Shinshū Kyōdan)	8	18	26	13	9	22	1,464
12. Church of Christ in Japan (9) (Nihon Kirisuto Kyōkai)	85	—	85	79	9	88	5,026
13. Church of Jesus Christ of Latter Day Saints (36) (Matsujitsu Seito Iesu Kirisuto Kyōkai)	25	—	25	65	12	77	2,420
14. Church of the Nazarene in Japan (18) (Nihon Nazaren Kyōdan)	50	—	50	59	17	76	2,941
15. Church of the Way (39) (See Table XIV) (Dō Kai)							
16. Covenant Missionary Society of Japan (10) (Nihon Kabenanto Senkyō Kai)	8	9	17	17	13	30	322
17. Evangelical Alliance Mission (17) (Nihon Dōmei Kirisuto Kyōdan)	51	100	151	101	97	198	2,727
18. Evangelical Lutheran Church of Japan (5) (Nihon Fukuin Rüteru Kyōkai)	74	35	109	109	34	143	10,413
19. Evangelical Missionary Church (28) (Fukuin Dendō Kyōdan)	19	12	31	14	12	26	1,398

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20. Free Methodist Church of Japan (38) (Nihon Jiyū Mesojutsu Kyōdān)	30	3	33	33	3	36	3,924
21. Gospel of Jesus Church (35) (Iesu Fukuin Kyōdān)	3	15	18	6	1	7	186
22. Gospel Church of Japan (26) (Nihon Fukuin Kyōdān)	31	17	48	31	35	66	1,197
23. Holiness Church of Japan (22) (Nihon Hōrinetsu Kyōdān)	114	—	114	85	90	175	4,408
24. Holiness Church of the Oriental (25) Missionary Society (Tōyō Senkyōkai Kiyome Kyōkai)	2	21	23	13	12	25	528
25. Holy Jesus Society (31) (Sei Iesu Kai)	46	18	64	18	36	54	1,972
26. Immanuel General Mission (24) (Imanueru Sōgō Dendō Dan)	37	21	58	37	53	90	4,650
27. Jesus Christ Church of Japan (29) (Nihon Iesu Kirisuto Kyōdān)	51	—	51	49	60	109	5,211
28. Korean Church of Christ in Japan (11) (Zainichi Taikan Kirisuto Kyōkai Sōkai)	30	27	57	27	6	33	2,382
29. Living Water Christian Church (30) (Kassui Kirisuto Kyōdān)	7	15	22	11	14	25	2,510
30. Lutheran Brethren Mission of Japan (7) (1957) (Nihon Rüteru Dōbō Senkyō Dan)	(6)	(10)	(16)	(7)	(4)	(11)	(302)
31. Lutheran Church of Japan (6) (Nihon Rüteru Kyōdān-Mizuri-ha)	24	45	69	32	—	32	1,594

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Table XIII (Continued)

Denomination	Churches	Preaching Centers	Total	Men	Women	Total	Adherents
32. Mino Mission Church (27) (Mino Mission Kyōdan)	4	18	22	3	7	10	281
33. Salvation Army (37) (Kyūsei Gun)	54	—	54	104	141	245	9,647
34. Seventh Day Adventist Church Japan Union Mission (15) (Sebunsu De Adobenchisuto Nihon Rengō Dendo Bukai)	50	27	77	102	43	145	4,289
35. Spirit of Jesus Church (21) (Iesu no Mitama Kyōkai Kyōdan)	69	192	261	50	42	92	37,225
36. United Church of Christ in Japan (4) (Nihon Kirisuto Kyōdan)	1,241	326	1,567	1,942	659	2,601	138,052
37. Universal Evangelical Church (32) (Bankoku Fukuin Kyōdan)	5	25	30	6	16	22	899
Total incorporated with the M/Ed. (Cf. Protestant total in Table XII)	2,649	1,307	3,956	3,720	1,789	5,509	307,687
Total incorporated with local prefectures (Cf. lines (2) and (3) of Table XII)	391	—	391	633	586	1,219	35,366
Supplementary data not reported for 1959	(21)	(11)	(32)	(27)	(17)	(44)	(1,139)
Corrections*—							
Anglican Episcopal Church membership							7,787*
United Church of Christ in Japan membership							42,406**
Grand Total	3,061	1,318	4,379	4,380	6,772	2,392	394,385

* These figures have been added in accordance with the explanation on page 49.

** The totals for the supplementary data and corrections are thus: churches 21, preaching centers 11; total 32; men 27, women 17; total number of religious workers 44, adherents 51,332. (See p. 106.)

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Overall Shinto Statistics

Japan is known throughout the world for its unique religion of Shinto, commonly called in English "The Way of the Gods".

Early in the Meiji era Shinto organizations were classified by the government as either Shrine Shinto or Sectarian Shinto. The former was composed of shrines which were government institutions and constituted an important element in the cult of State Shinto. The latter consisted of thirteen officially recognized sects.

Shrines were considered by the government to be non-religious institutions and, therefore, after the official classification became effective, they were not listed together with the churches of Sectarian Shinto.

With the disestablishment of shrines in 1945, however, the situation changed greatly and it became impossible to clearly separate the two. Consequently, the Ministry of Education today includes in the category of Shinto fifteen associations based on shrines and 129 (other) Shinto sects. These two groups are very properly included in one list in the *Religions Year book*. However, in order that those especially interested in Shrine Shinto may see what has happened to it since disestablishment, the fifteen associations based on shrines have been placed in a separate table (Table XV).

80,700 shrines, 24,800 churches, and 11,500 propaganda centers, or a total of approximately 117,000 local organizations are classified as Shinto. These are served by 195,000 religious

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workers (110,900 men, 84,100 women).

The total number of Shintoists that is, shrine worshippers and the adherents of Shinto sects, is 78.6 million, or some

TABLE XIV
OVERALL STATISTICS FOR SHINTO
(as of December 31, 1859)

	Sects	Shrines
Total incorporated with the M/Ed. Associations based on Shrines (Cf. Table XV)	15	79,775
Shinto Sects (Cf. Table XVI)	129	85
Total incorporated with the local Prefectures Independent local organizations		788
Denominationally affiliated local organizations		16
Total incorporated with the M/Ed. (Cf. Shinto figures in tables IV and V)		80,664 (80,674)*
Supplementary data —not reported in 1959 (Cf. Table XV) (Cf. Table XVI)		(58) (13)
Grand Total	144	80,735

* Four shrines are attached to Buddhist temples and six to unclassified

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eighty-five percent of the total population.

Table XIV gives the overall statistics for Shinto. Details for each of groups are given in Tables XV, XVI and XVII.

Religious Organizations				Religious Workers			Adherents
Temples	Churches	Propaganda centers	Total	Men	Women	Total	
	440	87	80,302	20,072	1,580	21,652	53,981,211
2	23,580	11,358	35,025	87,279	80,994	168,273	11,865,451
2	323		1,113	3,030	1,125	4,155	12,016,764
	138		154	494	457	951	291,849
4	24,481	11,445	116,594	110,875	84,156	195,031	78,155,275
			(58)	(14)		(14)	(4,500)
	(338)	(66)	(417)	(621)	(623)	(1,244)	(356,931)
4	24,819	11,511	117,069	111,510	84,779	196,289	78,516,706

religions, making the total number of shrines 80,674.

Associations Based on Shrines

The fifteen associations based on shrines are listed in Table XV (Associations Based on Shrines). Some of these organizations, notably the Association of Shinto Shrines (Jinja Honchō^a), are associations of shrines in much the same way that certain Christian denominations are associations of churches. Others appear to be more like the traditional sects centering in some central shrine, temple, or church. All of these could well be regarded as "sects," but the term "association" appears to be more appropriate and, therefore, has been used here.

In many, if not most, cases the shrines and churches which constitute these fifteen associations existed in some form before World War II, but the overall organizations, that is, the associations, are of post-World War II origin. (In the nature of the case this would have to be so, because formerly shrines were not permitted by the government to organize in this manner.)

Reference has already been made to changes that have taken place in the shrine world since disestablishment. This becomes very evident when it is noted that, in addition to 79,775 shrines, there are 440 churches and 87 propaganda centers affiliated with these associations, and that 85 shrines and two Buddhist temples are affiliated with Shinto sects. (*See pp. 99,100**)

Seven of the fifteen associations, including the Association of Shinto Shrines, report 79,500 shrines and no affiliated churches or propaganda centers. These associations are ap-

^a. 神社本庁

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TABLE XV
ASSOCIATION BASED ON SHRINES
(as of December 31, 1959)

Name	Local Organization				Religious Workers			Adherents
	Shrines	Churches	Propaganda centers	Total	Men	Women	Total	
1. Hokkaidō Jinja Kyōkai (4)	(58)	—	—	(58)	(14)	—	(14)	(45,500)
2. Ishizuchi Honkyō (12)	—	117	20	137	1,058	408	1,466	626,087
3. Izumo Hinomisaki Daijingū-kyō	—	10	—	10	63	17	80	173,310
4. Izumo Kamimabi-kyō (11)	—	2	17	19	30	7	37	1,000
5. Izumo-kyō (13)	—	19	21	40	67	16	83	534,310
6. Jingū-kyō	87	4	10	101	25	10	35	101,000
7. Jinja Honchō (1)	79,284	—	—	79,284	16,164	397	16,561	51,700,177
8. Jinja Honkyō (2)	104	—	—	104	61	2	63	265,600
9. Jinja Ubusuna-kyō (3)	73	—	—	73	11	—	11	82,650
10. Kiso Mitate Honkyō (5)	—	277	14	291	2,229	631	2,860	199,110
11. Nippon Jinja Honchō (10)	15	—	—	15	25	3	28	17,570
12. Nippon Jinja Kyōdan (15)	14	—	—	14	10	1	11	10,000
13. Seishin Meisei Kai (8)	122	8	5	135	30	8	38	78,000
14. Shinto Ishikiri-kyō (6)	1	3	—	4	30	35	65	167,496
15. Yamato Kamimiyama Honchō (14)*	75	—	—	75	269	45	314	24,901
Total incorporated with the M/Ed.**	79,775	440	87	80,302	20,072	1,580	21,652	53,981,211
Supplemental data—not reported in 1959	(58)	—	—	(58)	(14)	—	(14)	(45,500)
Grand Total	79,833	440	87	80,360	20,086	1,580	21,666	54,026,711

Note: This table is based on tables on pages 452—3 of the 1961 *Religions Year Book*.

* Formerly Shinseisha Jinja Honchō

** The statistics in this line correspond with those on page 452, line 2 of the *Religions Year Book*.

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parently retaining very much of their prewar character and making a minimum of modifications in their general activities. Three associations, in addition to 210 shrines, report 15 churches and 15 propaganda centers. Five report no affiliated shrines and one might well ask why they are said to be based on shrines. The answer apparently is that the shrines on which they are based are either independent or are affiliated with other associations.*

Number of shrines— Prior to 1945 the government reported more than 110,000 shrines. Today, there are only about 80,700 according to the Ministry's statistics. What has happened to the other thirty thousand? The best explanation of this seems to be that most of those unaccounted for are small, wayside shrines in out-of the way places which have no priests in charge and have never bothered either to become incorporated independently or to formally affiliate with any larger shrines or associations. It may be that some shrines have ceased to exist, but the number is probably not very large.

The latest statistics prior to disestablishment gave the number of shrines as follows: 87 government shrines (*kampei-sha*), 27 special government shrines (*bekkaku kampei-sha*), 87 national shrines (*kokuhei-sha*), 49,480 prefectoral (*ken*), district (*gō*) and village (*son*) shrines, and some 63,000 unclassified shrines, (*mukaku-sha*). Undoubtedly most, if not all, of the thirty thousand shrines that are unaccounted for are small shrines

* Some of these, such as the Tokyo Dai Jingū and the Shiba Dai Jingū, were unofficial, that is, unrecognized shrines (*hi-kōnin jinja* 非公認神社), which formerly were incorporated under the Civil Code, and some were formerly private shrines (*kojin-ritsu jinja* 個人立神社).

that formerly were unclassified.*

Number of priests— The total number of priests reported to be affiliated with these fifteen associations is more than twenty-one thousand. How many of these are shrine priests in the traditional sense of the term is not known. Unquestionably there has been some increase from the prewar days when there were only about sixteen thousand. The Association of Shinto Shrines alone has more than 16,500.

Traditional Schools of Sect Shinto

Prior to 1945 the government had officially recognized thirteen sects which it had classified as Sectarian Shinto (*Kyōha Shintō*)**, and it was generally understood that the government would not recognize any more. (As a matter of fact, none had been recognized since Tenri-kyō received recognition in 1908.) With the establishment of religious freedom, however, the recognition system was abolished and legal obstacles to the establishment of new sects no longer exist.

Today there are 129 Shinto sects,† other than the above-mentioned fifteen associations based on shrines, seventy-two of

* For a more detailed discussion of this question see *Contemporary Religions in Japan*, June, 1961, (Vol. II, No. 2) p. 82—5.

** As indicated in the introduction, there is some question in regard to these classifications. There appears to be sound reasons, for example, for placing Tenri-kyō and Konkō-kyō in a class by themselves. But the problem is too involved to discuss here. Interested readers are referred to a brief discussion of the question, "Is Sectarian Shinto a Religion?" in *Contemporary Religions in Japan*, September, 1960 (Vol. I, No. 3), p. 77.

† Some of these formerly were unofficially regarded by the government as pseudo-religions (*ruiji shukyō* 類似宗教). After enforcement of the Religious Organizations Law of 1939 many such were officially classified as "associations" (*shukyō kessha* 宗教結社)

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which were formed by secession from one or another of the original thirteen. For example, seventeen of the new sects are made up mainly of local organizations formerly affiliated with Fusō-kyō, and thirteen of local organizations formerly affiliated with Mitake-kyō.

In most cases secession did not involve much more than the establishment of an independent administrative body. The doctrines remained very much the same. Consequently, although formerly there were thirteen separate sectarian organizations which could properly be called "sects," at present, while the original thirteen sects still exist, their names can now be said to also designate "schools of Shinto". This is much the same as in Buddhism, where there are also thirteen traditional schools which are comprised of a number of organizationally independent sects having a relatively common heritage and doctrinal basis. Therefore, the term "schools" has been used to designate these groups.

Fifty-seven new sects unrelated to any of the original thirteen are regarded as unclassified Shinto sects.

The 129 sects have 98 shrines, some 24,000 churches and 11,400 propaganda centers with 168,300 religious workers (87,300 men and 81,000 women), and 11,800,000 adherents. 323 Shinto churches are independent and 138 are affiliated with denominations incorporated on a local prefectural level. However, because the statistics for the adherents of these churches are combined by the Ministry with those for some 800 shrines, it is not possible to determine the number of adherents of each.

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A word of caution—In striking an average or drawing any conclusions from the totals in Table XVI special care must be exercised because they create a somewhat false impression. The Tenri sect, for example, is so much larger numerically than all the others, except for the adherents of Izumo Ōyashiro-kyō, that the averages are completely upset if Tenri-kyō is eliminated. More than two-thirds of the local organizations (20,100 out of 39,500) and religious workers (103,700 out of 159,500) belong to Tenri-kyō, and the combination of Tenri-kyō and Izumo Ōyashiro-kyō account for more than one-third of the adherents (4.3 million out of 12.2 million). Moreover, six of the 129 sects include more than half of the adherents and twenty-two, with more than 100,000 adherents each, account for more than eighty-two percent of the total. It will be clear then that, generally speaking, except for these twenty-two sects, most of the 129 sects are relatively small.

Shinto Sects

Table XVII gives a list of the 129 sects arranged alphabetically with the sects formed by secession under their traditional affiliations.

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TABLE XVI
TRADITIONAL SCHOOLS OF SECTARIAN SHINTO
(as of December 31, 1959)

Traditional Divisions	Sects	Local Organization				Religious Workers			Adherents
		Shrines	Churches	Propaganda centers	Total	Men	Women	Total	
1. Fusō-kyō	17	35 (1)*	790 (43)	707 (12)	1,532 (56)	5,428 (213)	3,535 (67)	8,963 (380)	779,108 (26,485)
2. Izumo Ōyashiro-kyō	1	1	280	—	281	4,577	736	5,313	2,277,652
3. Jikkō-kyō	4	1	446	200	647	1,896	1,257	3,153	582,247
4. Konkō-kyō	1	—	1,621	40	1,661	2,121	1,612	3,733	605,572
5. Kurozumi-kyō	1	2	378	20	400	2,457	671	3,128	751,670
6. Misogi-kyō	1	—	36	31	67	683	211	894	113,725
7. Mitake-kyō	13	1	961	1,023	1,985	7,509	4,206	11,715	802,131
8. Shinri-kyō	6	12	688	196	896	1,516	1,699	3,215	224,001
9. Shinshū-kyō	3	—	(3)	(16)	(19)	(15)	(5)	(20)	(2,506)
10. Shintō Shūsei-ha	1	—	464	54	518	863	1,005	1,868	567,447
11. Shintō Taikyō	13	1	638	63	702	2,251	1,048	3,299	674,830
12. Shintō Taisci-kyō	3	—	(4)	(250)	(13)	(267)	(239)	(450)	(308,398)
13. Tenri-kyō	8	—	15,368	5,173	20,541	281	241	522	67,686
		(2)	(15)	(15)	(17)	(73)	(25)	(98)	(2,800)
Total	72	53 (10)	21,969 (309)	7,533 (40)	29,555 (359)	82,020 (540)	77,442 (547)	159,462 (1,087)	9,886,705 (340,186)
New unclassified Shinto sects,	57	32 (3)	1,611 (15)	3,825 (21)	5,470† (39)	5,259 (57)	3,552 (41)	8,811 (98)	1,978,746 (8,316)

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Total incorporated with the M/E1.	129	85	23,580	11,358	35,025	87,279	80,994	168,273	11,865,451
Supplementary data—not reported in 1959		(13)	(338)	(66)	(417)	(621)	(623)	(1,244)	(356,931)
Grand Total	129	98	23,918	11,424	35,442	87,900	81,617	169,517	12,222,382

Note: This table is based on a table on pp. 452–3 in the 1961 *Religions Year Book*.

* Figures in parentheses are for previous years.

† Two temples reported by two unclassified sects are included in this total.

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TABLE XVII
SHINTO SECTS
(as of December 31, 1959)

Name	Local Organization			Religious Workers			Adherents
	Shrines	Churches	Propaganda centers	Men	Women	Total	
1 Ananai-kyō (106)	69	232	301	862	215	1,077	205,748
2 Dai-hongan-kyō Kyōdan (119)	54	—	54	57	48	105	55,000
3 Dai-nichi Dairitsu Genri Kyōdan (128)	1	12	13	13	—	13	17,200
4 Dai-nippon Daidō-kyō (95)	17	1	18	25	31	56	111,689
5 Dai-shinkai Kyōdan (109)	210	298	508	444	651	1,095	29,736
6 Dai-shizen-kyō (118)	4	9	13	25	21	46	3,584
7 Dai-uchū-kyō (127)	7	3	10	23	21	44	2,495
8 Daiwa Kyōdan (143)	13	10	23	16	67	83	40,360
9 Daizen-kyō (117)	4	1	5	5	6	11	1,100
10 Fujimihō (108)	5	3	8	12	14	26	780
☆11 Fusō-kyō (20)	248	174	422	1,929	1,303	3,232	220,926
12 Daidō-kyō (53)	28	53	137	218	124	339	57,076
13 Fuji Hon-kyō (52) (1957)	(1)	(15)	(5)	(21)	(163)	(201)	(1,896)
14 Fuji-kyō (51) (1957)		(22)	—	(22)	(23)	(21)	(3,434)
15 Ishizuchi-kyō (44)		124	292	416	1,913	1,552	3,465
16 Isuzu-kyō (56) (1955)	(6)	(7)	(13)	(27)	(8)	(35)	(21,152)
17 Kompira-kyō (48)	4	14	16	34	24	33	57
							11,500

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18	Maruyama-kyō (41)	96	46	142	944	173	1,117	97,174
19	Meiji Kyōdan (55)	2	8	10	8	6	14	5,453
20	Minetaka Inari Taisha-kyō (54)	—	—	—	—	—	—	—
21	Meisei-kyō (46)	45	4	49	86	171	257	102,173
22	Ōmisora-kyō (49)	1	5	10	16	12	28	5,328
23	Seisei-kyō (42)	1	—	1	11	2	13	6,588
24	Shin-no-michi-kyō (43)	10	6	16	60	17	77	11,478
25	Shinsei-kyō (45)	184	—	184	271	24	295	2,465
26	Tenchi-kyō (47)	2	2	11	15	17	7	24
27	Tensu-kyō (50)	6	3	9	25	20	45	7,380
28	Hinomoto-kyō (102)	5	83	88	184	227	411	64,680
29	Hinomoto Kyōdan (99)	1	4	7	12	20	11	2,613
30	Inari-kyō (98) (1956)	(8)	(1)	(9)	(14)	(18)	(32)	(1,709)
31	Inari-shin-kyō (129)	5	3	8	17	17	34	3,500
32	Ishin Kai (90)	5	51	56	240	23	263	48,985
33	Ishin-kyō (135)	8	539	547	547	134	681	31,005
☆34	Izumo Ōyashiro-kyō (19)	1	280	—	281	4,577	736	5,313
☆35	Jikko-kyō (21)	321	5	326	1,142	816	1,958	193,359
36	Meiji-kyō (59)	1	93	127	221	593	288	881
37	Shintō Kotohira-kyō (57)	11	34	45	49	33	82	183,854
38	Yamato-kyō (58)	21	34	55	112	120	232	156,104
☆39	Konkō-kyō (27)	1,621	40	1,661	2,121	1,612	3,733	48,930
								605,572

STATISTICAL SURVEY

Table XVII (Continued)

Name	Shrines	Churches	Propaganda centers	Total	Men	Women	Total	Adherents
☆40 <i>Kurozumi-kyō</i> (17)	2	378	20	400	2,457	671	3,128	751,670
41 <i>Meisei-kyō</i> (139)		14	5	19	24	25	49	8,429
☆42 <i>Misogi-kyō</i> (24)		36	31	67	683	211	894	113,725
☆43 <i>Mitake-kyō</i> (24)		784	551	1,335	6,622	3,482	10,104	40,949
44 Chikakuzan Minshu-kyō Kyōdan (76)	79	302	331	535	348	883	1,788	866
45 Hikawa-kyō (70)	13	2	15	30	60	90	90	19,900
46 Hi-no-oshie (64)	2	15	17	2	1	1	3	3,220
47 Mitake-kyō Shisei-ha (65)	5	5	10	8	7	7	15	4,575
48 Mitama-kyō (71)	5	5	10	23	52	75	75	35,725
49 Naobi-kyō (66)	5	7	12	16	13	13	29	2,542
50 Shinsei-kyō (74)	11	63	74	92	151	243	16,567	
51 Shintō Kokusei-kyō (72)	6	14	20	45	9	54	54	2,580
52 Shintoku Kyōdan (75)	1	3	41	45	31	18	49	26,814
53 Shizen-sha (73)	13	7	20	41	—	—	41	13,185
54 Tenjō-kyō (69)	28	—	28	47	59	106	106	22,511
55 Tokumitsu-kyō (68)	7	11	18	17	6	23	23	14,677
56 Mitakesan Sōma Hon-kyō (88)	13	19	32	133	60	193	193	6,316
57 Mizuho-kyō (138)	3	43	—	46	44	76	120	50,000
58 Nakayama Kōjin Hō'on Kai (126)	1	1	22	23	15	62	77	5,866
59 Ō-hi-nomoto-kyō (132)	11	8	20	33	40	73	73	10,939
60 Ōmoto (105)	573	624	1,197	1,197	42	42	204	103,482

SHINTO

61	Ōnushi-kyō (136)	1	6	15	23*	3	10	13	1,705
62	Ōyamato-kyō (103)	1	6	10	17	11	12	23	10,975
63	Renshindō Kyōdan (107)	11	20	31	22	19	19	41	17,410
64	Seikō-kyō (92)	—	—	—	—	—	—	—	—
65	Sekishin Kai (134)	5	8	13	6	4	4	10	3,200
66	Senshin-kyō (114)	1	79	74	154	592	87	679	27,650
67	Shidaidō-kyō (144)	5	3	8	33	4	37	2,267	
68	Shinboku Kyōdan (93)	59	27	86	86	72	72	158	112,340
69	Shinjin-kyō (120)	4	8	20	32	19	22	41	4,155
70	Shimmei-kyō (97)	6	1	—	7	28	1	29	4,225
71	Shinrei-kai Kyōdan (100)	40	782	822	267	556	823	179,026	
☆72	Shinri-kyō (25)	654	135	789	977	1,423	2,400	206,003	
73	Chintaku Reifu Shin-kyō (77)	3	39	42	44	26	26	70	1,675
74	Chōsei-kyō (76)	12	10	17	39	400	86	486	3,262
75	Hinomoto-kyō (78)	9	1	10	18	17	17	35	3,326
76	Inari-kyō Honchō (80)	(3)	(16)	—	(19)	(15)	(5)	(20)	(2,506)
77	Ōmiwa-kyō (80) (1956)	12	4	16	77	147	224	9,735	
78	Shinsei-kyō (125)	1	2	8	11	10	8	18	23,535
79	Shinsei Mutsumi Kyōdan (115)	1	24	25	18	30	48	2,360	
☆80	Shinshū-kyō (2.)	434	—	434	757	809	1,566	559,469	
81	Kami-no Michibiki-kyō (63)	25	54	79	84	193	277	4,478	
82	Shinsō-kyō (62)	5	—	5	22	3	25	3,500	

* Includes 1 temple also.

STATISTICAL SURVEY

Table XVII (Continued)

Name	Shrines	Churches	Propaganda centers	Total	Men	Women	Total	Adherents
83 Shintō Ishizuchi-ha (116)		7	—	7	15	10	25	1,700
84 Shintō Kotoku-kyō (142)		7	7	14	47	8	55	5,568
85 Shintō kyōdan (133)		—	—	—	—	—	—	—
86 Shintō Sempō-kyō (122)		20	158	178	249	126	375	19,665
87 Shintō Shin-kyō (123)	2	9	14	26*	80	39	119	4,270
88 Shintō Shin-kyō (137)		5	7	12	32	33	65	6,263
☆ 89 Shintō Shusei-ha (18)		221	—	221	1,045	358	1,403	52,205
☆ 90 Shintō Tai-kyō (16)	1	480	—	481	1,380	699	2,079	574,520
91 Inari-kyō (37) (1957)		(22)	(5)	(27)	(29)	(26)	(55)	(3,650)
92 Kami-nagara-kyō (31)		10	20	30	36	38	74	21,245
93 Kandori Konkō-kyō (30)		13	1	14	28	6	34	8,140
94 Misen-kyō (33)		9	—	9	15	17	32	2,850
95 Ōmiwa-kyō (40) (1956)		(23)	(8)	(31)	(41)	(81)	(122)	(267,374)
96 Shintō (36) (1955)	(4)	(205)	—	(209)	(169)	(343)	(512)	(37,374)
97 Shintō Kanshin-kyō (32)		4	8	12	20	12	32	6,071
98 Shintō Shindō-kyō (39)		11	—	11	28	25	53	3,546
99 Shintō Shinshin-kyō (39)		11	21	32	27	22	49	34,113
100 Shintō Tenkō-kyō (29)		84	—	84	654	157	811	5,031
101 Shisei Mahashira-kyō (35)		14	8	22	45	54	99	7,490

* Total includes one temple.

102	Tengen-kyō (34)		2	5	7	18	18	36	11,844
☆103	Shintō Taisei-kyō (22)		57	13	70	176	132	308	54,800
104	Shugendō-kyō (60)		17	13	30	94	103	197	11,287
105	Tenchi-kyō (61)		4	—	4	11	6	17	1,599
106	Shizen Shindō (111)		14	—	14	10	10	20	5,812
107	Shūyō dan Hōsei Kai (110)		5	99	104	96	55	151	17,841
108	Soshindō-kyō (121)		7	25	32	29	5	34	5,084
109	Sumera-kyō (94)		36	52	88	113	66	179	149,188
110	Sumera-kyō Hon'in-ha (96)	9	140	358	507	393	445	838	447,625
111	Tairei-dō (141)		14	—	14	26	16	42	13,965
112	Ten'on-kyō (113)		3	6	9	6	2	8	1,746
113	Tenrei-kyō (101)		12	12	24	20	16	36	10,940
114	Shintō Yamato-kyō (131)	2	20	58	80	45	45	90	25,503
☆115	Tenri-kyō (28)		15,299	4,848	20,147	47,724	56,034	103,758	2,050,990
116	Daidō-kyō (28)		(2)	(15)	(17)	(73)	(25)	(98)	(2,800)
117	Hinomoto Shinsei-kō (86) (1956)								
118	Honnichi (81)		3	—	3	2,978	4,208	7,186	244,540
119	Nichigetsu-kyō (87)		5	5	10	9	3	12	410
120	Seishō-in Kyōdan (85)		—	—	—	—	—	—	—
121	Sekai Shindō-kyō (84)		49	258	307	661	554	1,215	84,120
122	Taidō-kyō (83)		12	62	74	21	64	85	8,371
123	Tensha Yamakage Shintō Aishin Kai (124)	6	11	17	36	15	51		6,325

STATISTICAL SURVEY

Table XVII (Continued)

Name	Shrines	Churches	Preaching Centers	Total	Men	Women	Total	Adherents
124 Tenshindō Kyōdan (89)	(2)	2	93	95	36	22	58	46,890
125 Tenshinkyō (149) (1956)		—	—	(2)	(4)	(5)	(10)	(200)
126 Tensho-kyō (91)		1	2	3	12	15	27	7,906
127 Tenzen-kyō (112)		14	2	16	18	8	26	10,100
128 Tokushin-kyō (130) (1956)		(5)	(8)	(13)	(25)	(19)	(44)	(2,505)
129 Uchū Kyōdan (104) (1955)	(1)	(2)	(12)	(15)	(13)	(9)	(22)	(3,902)
Total incorporated with the M/Ed.	85	23,580	11,358	35,025	87,279	80,994	168,273	11,865,451
Supplementary data—not reported in 1959	(13)	(338)	(66)	(417)	(621)	(623)	1,244	356,931
Grand Total	98	23,918	11,424	35,442	87,900	81,617	169,517	12,222,382

OTHER RELIGIONS

It may come as something of a surprise to many readers, after having read sensational reports about the so-called new religions, to note that only thirty-one organizations are regarded as unclassified religions and to discover that the total number of adherents of these religions is less than four million. The bulk of the newer religious movements are very definitely in either the Shinto or Buddhist tradition and, therefore, are listed under those faiths.*

The thirty-one organizations report 4,500 local organizations, 10,700 religious workers, and 3.7 million adherents.

Table XVIII (Unclassified Religions) is an alphabetical listing of these thirty-one religions. It may be noted that Dō Kai^a is in fact a Christian organization, which the Ministry states was mistakenly included in this list.

Supplementary Data and Corrections

Table XIX brings together all the supplementary data and corrections of tables X, XII, XIV, and XVIII in this order. The totals have been added to the overall statistics in Table IV.

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* For the latest statistics on some of the so-called new religions see the appendix.

STATISTICAL SURVEY

TABLE XVIII
UNCLASSIFIED RELIGIONS
(as of December 31, 1958)

Name	Local Organizations			Religious Workers			Adherents
	Churches	Propaganda centers	Total	Men	Women	Total	
1 Dai-shizien Tenchi Hino-Ōkami-kyō (31)	6	29	35	32	48	80	4,625
2 Dō Kai (1)*	13	8	21	36	2	38	3,849
3 Ekidō-kyō (10)	9	14	23	32	48	80	1,635
4 Ennō-kyō (2)	165	305	470	408	779	1,187	123,480
5 Fumyō-kai Kyōdān (29)	11	6	17	16	11	27	28,380
6 Hachi Dai-ryūō Dai-shizien Aishin Kyōdān (17) (1955)	(27)	(46)	(73)	(35)	(63)	(98)	(32,046)
7 Hōra'san Seishin Kai (9)	5	4	9	20	3	23	3,473
8 Izumo Shintō Yagumo-kyō Shinjin-kai (24) (1957)	(5)	(7)	(12)	(7)	(4)	(11)	(2,934)
9 Kikuei-kai Kyōdān (3)	33	—	33	71	65	136	3,808
10 Kyūseishū-kyō (30)	14	120	134	38	82	120	10,875
11 Makoto no Michi (19)	6	13	19	9	13	22	6,228
12 Miashira-kyō (21)	2	2	4	2	3	5	481
13 Nihon Ehoba Kyōdān (15)	4	20	24	96	32	128	9,050
14 Nihon Jiyū Shūkyō Rennsei (22) (1955)	(5)	—	(5)	(7)	—	(7)	(984)
15 Nihon Keishin Sūso Jishū Dan (5)	3	3	6	3	3	6	20,300
16 P. L. Kyōdān (11)	185	414	599	414	374	788	854,300
17 Seichō-no-Te (4)	39	1,582	1,621	2,092	535	2,627	1,533,624

OTHER RELIGIONS

18	Seikō-kyō (23)	12	21	33	19	38	57	6,968
19	Seikyō Kai (26)	1	2	9†	6	5	11	5,700
20	Sekai Heiwa Kyōdan (28)	37	321	358	739	784	1,523	32,699
21	Sekai Kyūsei-kyō (6)	96	493	589	1,225	848	2,073	398,174
22	Shinmei-no-Michi (7)	25	—	25	188(5)	43(2)	231(7)	26,988
23	Shinrei-kyō (16)	3	1	4	15	10	25	74,609
24	Shinsei Kai (8)	66	—	56	307	100	407	51,960
25	Shinsei Reidō-kyō (20)	12	14	26	14	27	41	36,237
26	Tenchi-no-Tai-kyō (25)	4	—	4	55	9	64	2,066
27	Tensha Tsuchimikado Shinto Honchō (12)(1955)	(26)	(1)	(27)	(418)	(49)	(467)	(30,871)
28	Tenshō Kōtai Jingū-kyō (14)	184	—	184	210	55	265	126,275
29	Tenso Kō-kyō (18)	9	12	21	21	25	46	22,120
30	Uchiū Moto-hajime Shin-kyō (27)	16	7	23	4	1	5	13,562
31	Zenrin Kai (13)	1	55	56	83	64	147	277,859
Total incorporated with the M/Ed.		961	3,446	4,413†	6,155	4,007	10,162	3,685,325
Supplementary data—not reported in 1959		(63)	(54)	(117)	(467)	(116)	(583)	(66,835)
Grand Total		1,024	3,500	4,530	6,622	4,123	10,745	3,752,160

Note: This table is based on tables on pages 486-7 of the 1961 *Religions Year Book*.

* Dō Kai is a Christian organization and should have been so listed. It is retained in this list in order to conform to the 1961 *Religions Year Book*. In the supplementary figures in Table XII Dō Kai is counted as a Christian denomination, and its statistics are subtracted in the supplementary figures in this table. Future editions of the *Religions Year Book*, we are informed, will list Dō Kai under Christianity.

† Includes 6 shrines.

STATISTICAL SURVEY

TABLE XIX
SUPPLEMENTARY DATA AND CORRECTIONS

	Local Organizations				Religious Workers			Adherents
	Shrines	Temples	Churches	Propaganda centers	Men	Women	Total	
Buddhism	—	923	8,220	342	9,485	1,510	686	2,196
Christianity	—	—	21	11	32	27	17	44
Shinto	71	—	338	66	475	635	623	51,332
Others	—	—	63	54	117	467	116	361,431
Total	71	923	8,642	473	10,109	2,639	1,442	66,835
								9,946,041

(to be continued)